†Hobart Coll Library
1jan04

Price, 5 Cents.

The Living Church

VOL. XXVIII. MILWAUKEE AND CHICAGO, JANUARY 31, 1903. No. 14.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, $2.25 per year. If paid in advance, $2.00. To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH ANNUAL, $2.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH ANNUAL—a combination desirable in every family—$3.15 per year.

The Living Church Annual

A Church Cyclopaedia and Almanac, for the year 1903; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cts.; cloth, 60 cts., postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

The Rise and Development of

CHRISTIAN ARCHITECTURE

By the Rev. J. C. AYER, Jr., Ph.D.,

Lecturer at the Episcopal Theological School, Cambridge, Mass., and at Harvard University.

Quarto, cloth, gilt stamped and edge, handsomely made. Price, $1.50 net. Postage, 20 cents.

This handsome volume comprises the studies on the subject which have been so widely read and enjoyed in the columns of THE LIVING CHURCH. The work will include the handsome half-tone reproductions, from photographs, tracing the successive stages of ecclesiastical architecture from early times. These studies, in text and picture, include

CONSTANTINOPLE (St. Sophia), RAVENNA (St. Vitale), AIX-LA-CHAPELLE, MILAN (St. Ambrose), PIACENZA, PISA, FLORENCE (San Miniato), SPIRES, WORMS, MAYENCE, CLERMONT, TOULOUSE (St. Sernin), DURHAM, TOURNAI, AMIENS, SALISBURY, VIENNA, NUREMBERG (St. Sebaldus'), ULM, ASSISI (St. Francis'), FLORENCE (Santa Croce), ORVIETO, WINDSOR (St. George's Chapel), and GLOUCESTER.

Published by

THE YOUNG CHURCHMAN COMPANY,

Milwaukee, Wis.

ORDERS FOR

EASTER MEMORIALS

Requiring special work should be placed at once.

MEMORIAL TABLETS.
MEMORIAL WINDOWS.

OUR STOCK is very complete in

CHALICES, PATENS, CRUETS,
LECTURNS, LITANY DESKS,
ALTAR CROSSES and CRUCIFIXES,
CANDLESTICKS, VASES,
ALTAR DESKS,
PROCESSIONAL CROSSES
CRUCIFIXES, Etc.

Designs and Estimates Furnished for Altars, Fonts etc. in Wood or Marble.

Send for New Catalogue also Lecturn Pamphlet.

SPAULDING & CO.,

Representing Gorham Co. Eccl. Dept.

Jackson Blvd. & State St., - - - CHICAGO

Spaulding & Co.
(INCORPORATED.)
MANUFACTURERS of
ECCLESIASTICAL ART GOODS.

MEMORIALS
executed in Gold, Silver, Bronze, Brass, Marble, or Wood.

STAINED GLASS WINDOWS.
The only establishment in the West carrying exclusively high grade Church goods.
Correspondence Solicited.
CHICAGO, ILLINOIS.

R. GEISSLER
CHURCH FURNISHER AND DECORATOR
56 WEST 8TH ST. NEAR 6TH AVE. NEW YORK
HISTORICAL FOUNDATION TABLETS MEMORIAL TABLETS
IN MARBLE METALS AND MOSAICS

ECCLESIASTICAL FURNITURE
For Sanctuary, Chancel, Nave and Chapel.
MANITOWOC SEATING WORKS
Factory: Manitowoc, Wis.
Chicago Salesrooms and Studio, 88 Wabash Ave., 3d Floor.

AUSTIN ORGAN CO.
HARTFORD, CONN.
EXCLUSIVE BUILDERS OF
Electric and Tubular Pneumatic Organs
ON THE
AUSTIN UNIVERSAL AIRCHEST SYSTEM
Pat. in U.S., Eng. and Can.
Descriptive Book will be sent on application.

COX SONS & VINING
262 Fourth Ave., NEW YORK.
Church Vestments, Embroideries,
Silks, Cloths, Fringes, etc.,
CUSTOM TAILORING.

CHURCH AND CHANCEL FURNITURE
of every description to suit every need. Special designs to order. Prices on request. Catalogues Free.
Phoenix Furniture Co., Eau Claire, Wis.

FURNITURE · DECORATIONS · MOSAICS
CHURCH WORK IN METAL & MARBLE
LUETKE ART WORKS 60 W. 27th St. NEW YORK

MEMORIALS WINDOWS, BRASSES, WOOD.
Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

Monuments.
Send For Free Booklet.
CELTIC CROSSES A SPECIALTY.
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.

EPIPHANY
Is the Season of Gifts.
We have underway important commissions for early delivery CORRESPONDENCE SOLICITED for work desired in Metal, Marble, Stone, Stained Glass, Carved wood. Send for Photographs and Illustrated Handbooks.
J. & R. LAMB
OFFICE 59 CARMINE St., NEW YORK.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERVLIET, West Troy, N. Y.
Best Quality Copper and Tin CHURCH BELLS
CHIMES and PEALS No cheap priced grades.
THE OLD MENEELY FOUNDRY, Estab. by A. Meneely 1826.

WORLD'S GREATEST BELL FOUNDRY Estab. 1837.
Church, Peal and Chime Bells.
Lake Superior Copper and E. India Tin used exclusively.
Write for Catalogue to E. W. VANDUZEN CO.
Buckeye Bell Foundry, Cincinnati, O.

MENEELY BELL CO.,
CLINTON H. MENEELY, President.
Troy, N. Y. and New York City.
Manufacture a Superior Quality of Bells.

CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS.
All material supplied. Best gold thread at low rates
EMMA HAYWOOD, 165 West 94th St., New York.

The American Church Almanac & Year Book 1903
COMPLETE CLERGY AND PARISH LIST.
GUIDE TO THE LOCATION AND HOUR OF SERVICE IN THE CHURCHES OF THE LARGER CITIES OF THE U. S.
TABLE OF HYMNS AND OFFERTORY SENTENCES ARRANGED FOR THE CHRISTIAN YEAR.
GUIDE TO ALL THE ACTIVITIES OF THE EPISCOPAL CHURCH IN THE U. S. 500 pages.
Price, 35c, postpaid. Cloth, interleaved, 50c. Postage, 12c extra.
Supplied by Booksellers. Boston: Damrell & Upham. Philadelphia: G. W. Jacobs & Co. Chicago: A. C. McClurg & Co.
Sent on receipt of Price.
Edwin S. Gorham, Publisher
CHURCH MISSIONS HOUSE, NEW YORK.

THE Overland Limited
THE NORTH-WESTERN LINE
California
Leaves Chicago 8.00 p.m. daily through to San Francisco and Portland. It is the most luxurious train on the American Continent. Private compartment, observation, drawing-room, dining and buffet-library cars, barber, bath, private reading lamps, telephone (for use at terminals). Less than three days en route.
ELECTRIC LIGHTED THROUGHOUT.
Two other fast trains leave Chicago 10 a. m. and 11.30 p.m. daily, with through service to San Francisco, Los Angeles and Portland via the
Chicago & North-Western
Union Pacific and Southern Pacific Railways
Write for particulars to
W. B. KNISKERN,
PASSENGER TRAFFIC MANAGER,
CHICAGO.

The Living Church

Vol. XXVIII. MILWAUKEE AND CHICAGO, JANUARY 31, 1903. No. 14

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising (except for the classified columns) should be addressed to this office. Classified advertisements (wants, etc.) should be sent to Milwaukee.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 peryear. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

PRINCIPAL CONTENTS.

Editorials - 467
Why a Scarcity of Clergy?—Dr. Lloyd's Election in Mississippi—The Newark Convention—Sunday School Convention in Chicago—The Church Press—The Success of Catholicity—Correction.
The Parish Question Box. Rev. Chas. Fiske - - - - - - 471
The Burial of the Archbishop. London Letter. J. G. Hall 471
Bishop Potter Commends the Kozlowski Movement. New York Letter - - - - - - - - - - - - - - - - 473
Missionary Bulletin - - - - - - - - - - - - - - - 474
No Bishop Coadjutor Chosen in Newark - - - - - - - - 474
Dr. Lloyd Chosen Bishop of Mississippi [Illustrated] - - 475
Catholicity—The Testimony of Experience. IV. The Bishop of Fond du Lac - - - - - - - - - - - - - - - - 476
Junior Branches of the G. F. S. Miss Fanny Groesbeck - 477
Helps on the Sunday School Lessons. Rev. E. E. Lofstrom 478
Correspondence - - - - - - - - - - - - - - - - - 478
Viewed as a Layman (Herman Haupt, Jr.)—The Clergy as Vicars of Christ (Rev. D. D. Chapin)—The Religious Census in Liverpool (Charles E. Brammall)—An Unusual Service Indeed (Rev. Wm. Stanton Macomb)—Wm. Smedley, Choirmaster Emeritus (Rev. Alfred Poole Grint)—A Roman Mission to "Non-Catholics (W. L. Cullen)—The Church and Young Men (F. G. Cressey)—The Name of the Church (Rev. Hunter Davidson)—"Father" as the Title of Priests (Rev. W. B. Coleman).
Papers for Lay Workers. Mary J. Shepperson - - - - - 482
Literary - 482
Glengarry School Days. XX. Ralph Connor - - - - - - - 484
The Family Fireside - - - - - - - - - - - - - - - 485
Personal Mention, etc. - - - - - - - - - - - - - - 486
The Church at Work - - - - - - - - - - - - - - - 487
The Observance of the Designated Missionary Sunday—Death of Rev. Wm. F. Bielby—Alaskan Work—Notable Declaration of Presbyterian Minister in Chicago—The Name Discussed in Hartford—Illness of Bishop Watson—Death of Rev. Dr. J. T. Helm—Phillips Brooks Memorial Service in Boston—Rector-elect of Trinity Church, Detroit—The Church Press Discussed in St. Paul, and The Name in Cleveland—Bishop McVickar and Bishop Peterkin Convalescent—New President for Hobart College.
Music. G. Edward Stubbs - - - - - - - - - - - - - 500

WHY A SCARCITY OF CLERGY?

LAST week we discussed the question whether we have too many clergy, and after analyzing the matter, we were obliged to reach the conclusion that so far from having too many, we are not sufficiently manned to do the missionary work that is open to us, and for which funds in moderation would be forthcoming if we had the men.

Since writing that paper, we have had the pleasure of reading the discussion on the subject of "The Lack of Candidates for the Ministry," at a meeting of the Church Club of Louisiana in May, 1902. The official report of the papers therein presented being received at the time we were making a study into the subject, brought their discussion to us at a very timely moment, and we have thought it well to follow last week's consideration with further observations on the general subject, in the course of which we shall borrow largely from the thoughts and expressions of the speakers at New Orleans.

Let it be remembered that the condition which we find at the present moment is, that our theological seminaries, as a rule, are full. In spite of the generally dismal prospects for the increase of the ministry within the past few years, the number of candidates reported this year is considerably in advance of former years, and the reports from our seminaries are uniformly that they are full almost to their maximum capacity. Consequently the outlook for more laborers in the Lord's harvest is brighter to-day than for many years past. Beyond these prospective additions to the ministry also, are the considerable number added each year from the sister Churches of England and Canada, which are considerably in excess of the number of clergy returned from the United States to those Churches. Such returns amounted last year to the number of 15, while it is probable that the additions from the like source were four or five times that number. It will not be denied, however, that a native ministry is, other things being equal, more successful in this as in any other country than a ministry recruited from other lands; even from England and Canada, which are by tradition and language so nearly one with ourselves. It is in every way to be desired that this Church should produce her own candidates for orders, and not largely draw from the clergy list of the mother country or of the neighboring British colonies. Nor do we forget in making this general statement, that some of the wisest and best of our clergy, Bishops and priests, were ordained in those lands.

It is beyond question that though we have this year, as stated, a better outlook for prospective ordinations in the near future than has been the case in several years past, yet, generally speaking, we are not producing the number of candidates for the ministry, particularly in the larger parishes and from among people of the highest culture within our Communion that we have a right to expect. We think it beyond question that the intellectual and moral standard is considerably higher than it used to be. Certainly the average of students in those theological seminaries that come more closely under our own observation has been largely raised within our recollection. Still, after making due allowance for this happy indication, it cannot be said that the parishes in this land which represent what would commonly be called the best and most cultured people, are giving largely of the flower of their young men to

the work of the ministry. This suggests a question as to why the fact should thus appear, while at the same time not at all diminishing the coördinate fact that it is quite desirable that the rank and file of the ministry should be taken from the rank and file of what are commonly known as the middle classes in American society. We trust the time may never come when mere social qualifications will be deemed essential in our ministry. It would, however, be greatly to our credit if men of the higher social qualifications would choose the highest calling within the reach of young men.

WE HAVE BEEN especially interested in the point of view set forth by laymen as well as by the clergy in the Church Club of Louisiana. The first speaker, Mr. Gustaf R. Westfeldt, submitted the following terse observation in regard to the beginnings of the Church's services in our smaller places:

"In the first place I don't know why, if men really want a united service in the country, or anywhere else, they don't get together and hold such services, whether they have a clergyman or not. Surely any of the men in a neighborhood can read the Bible, and our Church services, and can soon learn to read them *intelligently*. The fact of our having this beautiful printed service makes it so much easier, for the layman doesn't have the well nigh impossible task thrust upon him of formulating a good prayer himself. A layman can also be permitted by the Bishop to read sermons, and I don't know any better judge of a helpful sermon than the Bishop. I have known laymen under certain circumstances baptize children, and I myself have read the burial service in the backwoods when no clergyman was handy."

This point is well taken, in so far as it relates to communities in which there are ordinary Church people. It is a sad and humiliating fact that there are many such communities in which the Church people are willing to take part in sectarian organizations rather than to form the nucleus of a mission of the Church, as is their bounden duty. By far the greater number of our parishes founded previously to perhaps thirty years ago had their beginnings in this way. A few Church people, desiring the ministrations of the Church, gathered together for such lay services as they could themselves supply, until arrangements could be effected by which a resident clergyman might be sustained among them. In those days of the beginnings of the Church in the western East and the eastern West, there was little demand made upon missionary funds, and a most commendable and stalwart determination to have the Church, without drawing largely upon the general missionary funds. This resulted in the establishment of stalwart parishes that afterward became the mother churches of smaller missions within a considerable radius of surrounding territory. This result arose from carrying out the very plan suggested by Mr. Westfeldt. Few of our cities of fifty years' standing and over, received their first Church ministrations in any other way.

Beyond that number, however, there must always be a very large constituency in which the Church ought to be known and where her services ought to be sustained, in which practically there are no Church people to form this nucleus, and into which the Church must go almost as foreign missionary ground, to convert the people from sectarianism or from total irreligion, and build up the Church *ab initio*. It is obvious that this part of the field, which has increased marvellously as emigration has increased, can only be supported by outside contributions, since it is not the people themselves that are demanding services, but rather the missionary zeal of the Church which leads her to seek out and find those souls who are outside her Communion, but for whom she has a message from God to deliver. Consequently Mr. Westfeldt's suggestion as to the missionary problem is incomplete, though undoubtedly it is one that might in many places lead to the formation of missionary work where there are already a few Church people. If in such Dioceses as Louisiana, for instance, we had a larger supply of native born clergymen who were familiar with local conditions, and could go into the outlying districts of the State to find the people, we should be able to look for vastly better results than where the Diocese is obliged, as now, to draw very considerably upon clerical recruits from England or Canada, or at least from widely distant parts of our own country. The building up of a native ministry is the first solution of the missionary problem, and unhappily it is the solution that appears to be farthest removed in the future.

The Rev. Louis Tucker observed that he felt that one reason why a native ministry is less largely built up is that too little stress is laid upon the hardships, and therefore upon the heroism of missionary work, and too large stress upon the social and other advantages. In his judgment, we would have larger success if we appealed for men on the ground of the difficulties and hardships of the work than when we simply allude to the ministry as a cultured profession of gentlemen. The latter obviously arouses no spirit of self-denial, and only that spirit can truly supply the missionary needs. After observing that by far the larger number of our missionary clergy could expect to receive not much in excess of $600 a year, of which in most cases about $200 would be required for traveling expenses, Mr. Tucker said:

"Four hundred dollars a year for his own use, irregularly paid, is no great wealth—in fact it is dire poverty—and that is his compensation. But because no man can marry and bring up a family on four hundred dollars a year, he must remain unmarried; and so circumstances impose upon him a vow of celibacy not the less binding because unspoken. He cannot have a home, and must put behind him—for a time at least—all hopes of love and marriage. Moreover, since missionary districts lie in the country, he must turn from the active life of the cities and go out to be a target for the gossip of villages and spend his best energies composing the quarrels of obscure towns; that is, he must to a certain and very real extent renounce the world and give up ambition. For not once in twenty times does anyone outside the field, except his Bishop, know anything about his work, good or bad. The life is laborious and unhealthy. Men break down in it. Some have the good fortune to die. The rest starve; that is, they do not quite starve, they retire on a pension given to them, not as a right, but as charity; and the pension varies in amount from $75 to $150 a year. Do not these facts constitute a call to heroism as great as ever animated the soldiers who volunteered for a stubborn fighting rear guard or for a forlorn hope?"

Prof. Charles E. Coates felt that a reason why more of our young men do not seek the ministry, is the apparent impression that the highest qualities of manhood are not to be looked for in the minister:

"Then there is the attitude of society," he said, "towards the minister. By this I do not mean social position—I mean the way the laity treat the clergy. A clergyman once said to me: 'Coates, you are one of the few men I know who talk to me as if I were a man, too. Most of them treat me as if I were a woman, and nearly all take a restrained or patronizing tone.' This experience is not very rare—while not general—but when a young man sees it, his own manhood must make him fear being shut off from other men. How it can be remedied I hardly presume to say. It probably lies with the man himself."

It is not at all strange that this experience should deter men who value manliness and who are possessed of a stalwart virility from seeking the ministry, in which undoubtedly there is at times a treatment as though they were something less than men. At the same time that is a difficulty that can almost invariably be overcome by the individual himself. Manliness will show itself in character, and the manly priest will cause himself to be respected, because his staunch manliness will be in evidence. In our judgment, it is rather the parody upon the priest which is thrust upon us in fiction and on the stage, and unhappily sometimes in real life, which is snobbishly assumed by many of the young men in our colleges and elsewhere to be typical of the ministry, that is exceptional. That conception is responsible for much of this undoubted apathy toward Holy Orders on the part of our young college men. The clergy themselves can, to some extent, counteract this libel upon their profession, by refusing to be treated otherwise than as other gentlemen in a like society within their own communities are treated, even when the exceptional treatment accorded them may perhaps be in the line of greater physical comfort than they would otherwise receive. Let the clergy remember that to be treated as less than men, is to sink the ministry to a level which will seriously impair its usefulness in a largely secular age. It is the glory of humanity, that by the Incarnation, manhood was lifted up into a higher and nobler realm by the manhood of Him who thought perfect manhood to be not inconsistent with His work as the Son of God. Let the clergy insist upon being recognized as men among men, and the type suggested by Spalding of "The Private Secretary," over which so many of us have laughed until we were almost unable to control ourselves, will become obsolete by reason of its very inappropriateness to the clergy known by the people.

There is much else in the careful considerations presented by the speakers in New Orleans that affords food for thought, and which we would gladly quote did space permit. We hardly think, with the Hon. W. W. Howe, that "the fact that clergymen are expected to be orators" stands largely in the way of making recruits. We doubt whether the average young man of education is seriously deterred by that prospect. Indeed, the very training that would fit him to become a public

speaker would seem to be an incentive rather than otherwise. Neither do we believe that the insistence upon doctrinal precision in the ministry is an unreasonable insistence, or that it keeps from the ministry any considerable number of men who would be really useful within its ranks. Undoubtedly it acts as a deterrent to many who would be useless were they in orders. It is quite true that there are "heresy hunters" who are quick to seize upon the trivial inaccuracies of the budding orator in the pulpit, and who magnify unimportant and unintentional variations from strict doctrinal precision. These, however, are no greater difficulties to the clergyman than are many similar infelicities in professional or commercial life anywhere, and we cannot believe that they are any considerable factor in the paucity of candidates. Be it remembered that men who are not fully in sympathy with the whole of the revelation of God, as set forth in His oracles and as spoken by the prophets, are not wanted within the ministry. They are as useless and as out of place when they find their way there, as one out of sympathy with American institutions and the American people would be as a foreign consul of the United States. Mr. Howe rightly observes that among the remedies for the conditions which he and we find:

"In the first place, we need the renewed study of true religion in the family as the great concern of life, not merely of Sunday morning life, but of life all the way through the week."

We cannot close better than with the following terse summary of the subject by the Bishop of Louisiana, taken from his address which closed the discussion; a discussion which, we may add, was singularly replete with helpful ideas, and which we hope might have had some effect, at least locally, in turning the minds of the young men of the educated and intellectual classes in New Orleans and the State of Louisiana, toward the work of the ministry:

"The profound test of the call is not that the individual chooses the call, but that the call chooses the individual; that a deep sense of compulsion lays hold of him; that he moves towards the ministry not as a profession which will bring returns to himself, or simply as a life which he prefers, but because he surrenders himself to follow a duty and accept a mission; that sacrifice is welcomed with service, and yet without the accompaniment of self-admiration for any hardship endured. With this fundamental recognition that the true life work of every man rests on a call of the ministry of Christ, and under this ownership which God holds upon his life he is in duty bound to inquire whether he is thus specially called, and to show cause if he does not thus enter the ministry."

THE unanimous choice of the Rev. Dr. A. S. Lloyd, general Missions Secretary, as Bishop of Mississippi, is one of those happy fittings of the right man into the right place which do not always seem to result from our method of episcopal elections. Dr. Lloyd is preëminently a missionary; and preëminently the need of the Diocese of Mississippi is a missionary Bishop.

And in throwing his whole ardor and life into the missionary cause as Dr. Lloyd did when he became General Secretary, he did not do it in the narrow fashion which sometimes makes the missionary seem apathetic to the other work of the Church. Dr. Lloyd is a staunch supporter of and worker in the Brotherhood of St. Andrew; and in coming personally into contact with the whole Church and its varying schools and modes of thought, he has shown himself large enough to influence his environment, instead of being governed by it. His episcopate, should he consider it right to make the pecuniary and other sacrifices necessary to accept it, will be a happy one in the annals of Mississippi. Seldom are we able so heartily to congratulate a Diocese, as in this unanimous election.

THAT the Diocese of Newark should have been unable, after nearly an all-night session, to come to a decision in the election for Bishop Coadjutor, need not be quoted as an indication that the Diocese is torn by partisanship. So far as we have been able to learn, the contest was thoroughly good-natured. There are differences of Churchmanship in Newark as elsewhere, and it so happens that the two larger schools of thought are in that Diocese so nearly equal in strength, as to make it very difficult for either to command a majority on joint ballot. The choice of Dr. Fiske by a majority of one in the clerical vote, and of Archdeacon Mann by a majority of one in the lay, indicates how close was the strength of the two parties to the issue. It was quite well recognized that Dr. Fiske was the preference of Catholic Churchmen and Dr. Mann of the Broads; yet neither is a man who can justly be denominated "extreme," and certainly neither is offensively partisan. Both were selected by their respective champions as men who would deal wisely and broadly with their opponents. Neither would have inaugurated a partisan administration. We all have preferences, but neither of these gentlemen would be at all offensive to right-minded men of any school of thought. Dr. Fiske, whose work is cast in the midst of an overwhelmingly "Broad" Diocese, is uniformly not only respected but beloved in Providence and in Rhode Island, and is regularly elected both to the Standing Committee and to General Convention by the suffrages of those who are theologically opposed to him. And on the other hand, Dr. Fiske's warmest supporter in Newark would be the first to defend Dr. Mann against all charges of offensive or partisan Broad Churchmanship. He is a man thoroughly and universally respected, is on the most friendly terms with all his brethren, and would have been accepted loyally and cheerfully by all Catholic Churchmen in the Diocese as their Bishop Coadjutor, had the narrow majority been in his favor instead of against him. It is well that these things should be understood by Churchmen outside, for the impression of partisan bitterness which is inseparable from the result of such a contest as that in Newark is unjust to the Church. Men have learned to differ without hating each other. There are of course disappointments attending the failure to elect; but we think there are no open wounds left, and no disposition to hamper the work of the Diocese by fruitless strife.

The venerable Bishop, having determined that a Coadjutor is necessary to the well-being of the Diocese, ought not to be denied. We trust that at the next election to be held at the annual convention in May, there may be only a disposition to find and to elect the best man that may be obtained for the high office.

ELABORATE preparations are making for the assembling of a national convention of religious workers of all kinds "to effect a national organization for the improvement of religious and moral education through the Sunday School and other agencies," at Chicago on Tuesday, Wednesday, and Thursday, Feb. 10th to 12th. The call for the convention is signed by something in excess of 400 ministers of religious bodies and other Sunday School workers and college professors. Among the signatures we observe the names of a few of our own clergy, being chiefly those of the school denominated Broad, and for the most part in our Eastern cities.

We are not at all convinced that it is the part of wisdom for Churchmen in general to hold aloof from such movements as this. Anyone familiar with the Sunday School literature of the sects around us, knows that, according to their ideals, they are far in advance of what is supplied for Church Sunday Schools. Let it be admitted that they largely lack the idea of teaching through a doctrinal digest of the truths which we are accustomed to verify and prove from the Bible. Let it be admitted that they study the Bible, in our judgment, quite apart from its true significance as bearing upon the Kingdom of God and the rightful duties of the citizen of that Kingdom as he finds himself in the world. Let it be admitted that the sects about us have in their Sunday School instruction so largely taken the geographical and other subordinate studies connected with the Word of God, as to give color to the charge that, in spite of their elaborate systems of students' helps, they yet study around the Bible rather than the direct truths the Bible was intended to teach. All this being admitted, the fact yet remains that sectarians do teach the Bible in their Sunday Schools far more fully and far more intelligently than it is taught in our own schools. The total expulsion of the Bible from day schools, and its alarming disuse in the homes, make it especially important that it should be taught by and through our religious agencies. Moreover, in Sunday School methods and means of many descriptions, those about us are far in advance of the average Sunday School within the Church.

Such being the case, and recognizing fully that our Sunday Schools may not and ought not to be modeled on sectarian methods, why should we not encourage our Sunday School workers to learn where they may of better methods that might be applied to our work? Surely the limitations of our Sunday Schools ought to suggest to us a deep humility, and few are the Churchmen who will maintain that we have achieved such success that we can afford to say that we do not need to become learners.

We shall ourselves be largely interested in the result of the deliberations of this body, and shall feel that Churchmen can-

not do better than to put themselves in the attitude of learners therefrom. The Church is perhaps too weak in relative numbers to convince the assembly that her system of teaching religious facts through such a careful digest as is contained in the Catechism, is really the scientific and only right way to study religious truth. If the Church could, for her part, show the conference that the point of view of, for instance, Warden Butler's admirable volume, *How to Study the Life of Christ,* is that which alone furnishes the key to the Scriptures and so enables them to be intelligently taught and expounded, she would have accomplished a large work. We think it quite likely that the place of Churchmen in the convention will be, and ought to be, that rather of learners than of teachers. So much is there, however, that we might learn to our advantage from the methods in vogue in the religious bodies about us, that we are quite content to fulfil this humbler role until the Church herself more thoroughly develops her own ideal system of instruction, and so secures better results in her work than can be observed to-day.

The movement is under the direction of a "Council of Seventy," the president of which is Prof. Frank K. Sanders, Ph.D., D.D., Dean of the Yale Divinity School.

THE discussion of the subject of The Church Press at the recent meeting of the Church Club of Minnesota, which will be found in the diocesan columns at its appropriate place, is most interesting. The essayist observed, apparently after exact count, that there are within the whole State of Minnesota only 545 subscribers to any weekly Church paper. Of course the number of actual readers is somewhat larger, for, in the case of The Living Church at least, pretty much every copy appears to be passed on from hand to hand. He rightly observed that "When we deduct 136 clergy from this number" (though we suspect that even not all of the latter are subscribers) "the percentage of the laity is decidedly small." This is really a very serious condition. Not only does it follow that the support of the Church press is most inadequate, though a strong press requires a strong clientage, in the Church as elsewhere, but the system by which the laity are accorded so large a part in the legislation of the American Church, renders the Church paper absolutely essential for the intelligent action upon ecclesiastical questions, such as must come not only before General Convention, but also before each diocesan convention. Now, such intelligence cannot easily be fostered except by the regular perusal of at least one and preferably two or three of the general Church papers. It is not for the sake of the Church press primarily that stress should be laid upon this serious aspect, as it is found to be in Minnesota, but for the sake of the Church itself. Laymen ought certainly to inform themselves regularly and fully upon ecclesiastical matters, or else to abdicate their present legal right to take part in legislation in diocesan or General Conventions. It is no less than a serious menace to the well-being of the Church that her own legislators are not sufficiently interested in questions which they must determine by their votes, to make any attempt to inform themselves by following the thought of the Church as it finds expression in the Church papers.

Surely, if we cannot have an intelligently informed laity, the next step must be to banish the laity from the Church's councils.

IN THE Chicago news in the usual columns will be found the statement of a distinguished Presbyterian minister, the Rev. Dr. H. Atwood Percival, to his congregation, that he was resigning his pastorate among them and leaving the Presbyterian fold because, in his own words: "I believe in the historic position of the American Catholic Church, commonly called the Episcopal Church," and other words to similar effect.

This is only one of very many such renunciations of various sectarian ministries that are continually being made in those Dioceses in which Churchmanship is presented to the people in the strength of her full Catholicity. The Chicago news contains the information that more than a dozen such have been made in the past three years. In Wisconsin the number of them has been really embarrassing by reason of the question of utilizing and supporting them. Indeed, it is not too much to say that while Broad Churchmen in the East are talking about Christian unity, as they have been doing for some fifteen years past, in voluminous terms, Catholic Churchmen, by practising what they believe, are so largely, though quietly, solving the problem, that the immediate problem as it presents itself in the Middle West is what to do with the excellent material that is coming to us in a continual stream from the sects, each man of whom must generally be cared for and supported, during the transition period at least, and must afterward be incorporated into our Church system.

Take it as one will, whether from the point of view of Catholic Christendom, in which the isolation of the Independent Poles and of the unshepherded Syrians has already drawn them to the fostering care of this Church, and in which receptions of lay people from the Roman communion are of almost daily occurrence; or from the standpoint of Protestantism that is giving the best of its ministers to the Church in such large measure that the very question of their sustenance while preparing for our Orders is beginning to cause anxiety in Western Dioceses, the fact remains the same. Christian unity is being hastened, and will be hastened, exactly in the degree that this Church appears among men in the uncompromising attitude of her Catholicity, and in that degree alone. And the reason is clear: thus only is sufficient motive given for abandoning another religious body for the Church.

This is sufficient answer to what is said by the Bishop of Long Island on the question of the Name, as reported in the New York Letter. It may seem wise to him to oppose a correction of the Name on the ground that better marriage and divorce laws are more important; but it would be equally logical to oppose better marriage and divorce laws on the ground that the correction of the social evil in our cities is more important. Must we therefore oppose the correction of one evil because we discover that there are other evils which we cannot immediately correct? Such is the logic of the Bishop of Long Island, which comes with ill grace from the successor of the great Littlejohn. Nor is it, on the whole, immediately conducive to the reunion of Christendom, to compare a body of those who went out from us, to a flock of "hungry geese."

And so the issue as to Christian Unity is rapidly narrowing itself into talking, with little result to show, on the part of those who pride themselves on their "breadth"; or into work on Catholic lines, showing large results, on the part of those who prefer to let their works speak for their breadth. The latter method, indeed, requires help from our legislative body, as in the correction of the present Name which we find to be an incubus in our way, and in sympathetic treatment of the Polish Catholic body, for which Bishop Potter so wisely pleaded; but the legislation asked is not on abstract or theoretical grounds, but because it is found to be seriously needed by those who are doing the most helpful work toward future reunion.

IN THE Rev. Dr. Hodges' letter in defense of the Central Pennsylvania Board of Inquiry, published in The Living Church for January 17th, an unfortunate typographical error in the 26th line from the top of page 409 made him say the reverse of what was intended. As printed, the sentence reads:

"In regard to this, it is *untrue* that the Board, as advised by the members of the legal profession who were present, did not think it best to proceed at first."

The correct reading would have been:

"In regard to this, it is *true* that the Board," etc.

We regret exceedingly that the error should have been made.

MUCH to our regret, we find that the pictures of St. Barnabas' and Calvary Churches, Brooklyn, that were printed last week in the New York Letter, were transposed, the name of each being given to the other.

A MISSIONARY INCIDENT.

During the session of the Missionary Council in Hartford in 1894, a reception was held in the gymnasium of Trinity College. The writer and another delegate had just been introduced to the late Rev. Yung Kiung Yen. A moment later a man brought Bishop Penick and introduced him. Mr. Yen said at once:

"Are you the one to whom the African said, 'Let me see you make a clock'?"

The Bishop replied: "Ah yes, I remember the incident well."

Mr. Yen said: "I have used that story in China to teach the Chinese of your difficulties with the Africans." W.

ANSWERS TO CORRESPONDENTS.

O.—Whether the congregation should stand or be seated during the Offertory anthem, is a point upon which there is no agreement among authorities. We have several times expressed the opinion that there was no reason why the congregation should rise, since the anthem is the ascription of praise on the part rather of the choir than of the congregation. But since you mention that it is now the custom in your church (as it is in many others) to stand, we should not recommend that a change be made.

F. S. E.—The Lord's Prayer at the beginning of the Holy Communion should be said by the celebrant alone, the rubric explicitly stating that *"the Minister . . . . shall* say the Lord's Prayer and the Collect following, the People kneeling." That he alone is also to say the amen at the close of the prayer is shown by the fact that both are printed in Roman type, while the amen is always printed in Italic where it is said by the congregation following a prayer said by the minister alone. The reason for this exceptional manner of saying the Lord's Prayer here, while everywhere else it is said by the people, is that originally this was part of the priest's silent preparation. The apparent inconsistency of the rubric with the rubric immediately before the Lord's Prayer in Morning Prayer is accounted for by the fact that the daily offices and the Holy Communion were, prior to the year 1549, published as separate books, and the rubrics in the daily offices were not intended to govern the Holy Communion.

INQUIRER.—The public reception of a child after private Baptism should be made from the Baptistery.

INQUIRER.—The Eastward Position is one of the "Six Points of Ritual." In observing it, it pre-supposes the old English custom of placing the altar in the east end of the church. In this country that rule has not always been observed, and the position of the altar is therefore termed the "Ritual East," and the priest turns toward it. The reason for the observance of the custom is its very ancient practice, on the ground that, the East being the direction of the sunrise, we face that direction as looking for the rising of the Sun of Righteousness. In this country the observance of the custom at the celebration of the Holy Eucharist is, with a few notable exceptions, practically universal in the Church.

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XIV.

"YOU are very hard on people who stay away from church on rainy Sundays; but do you not think that for women, especially, there is some excuse for their absence, on the ground of health?"

Yes, perhaps so; but just a word to keep us from hypocritical self-excusing. Perhaps it is true that the clergy are sometimes a little hard on those who absent themselves from service on Sunday—often there may be a real excuse for absence; one's health may not permit attendance sometimes; or one may conscientiously fear that a walk to church in the rain and sitting afterwards in wet clothes would be running a risk we have no right to take.

Yet we must remember that public worship is a duty absolutely enjoined upon us; particularly that a Sunday attendance at the Holy Eucharist is a Christian duty which we cannot evade. Therefore, we should not absent ourselves unless we are absolutely sure of the reasonableness and honesty of our excuse. Here then, are some questions which non-attendants may ask themselves by way of testing their reasons:

"How have I spent my time at home, since I am not in church? I have convinced myself that I cannot attend service to-day—very good. But have I looked upon it as a happy release and spent the morning in reading the paper, or in gossip, or in skimming over a novel, or in over-sleep? Or have I really looked upon my absence from worship as a real deprivation? And have I therefore sought to make up for these lost hours of public prayer by some like occupation at home—Bible reading, prayer, spiritual communion, meditation, the reading of some good devotional book?"

If every non-attendant some stormy Sunday were to ask such questions, isn't it likely that a great deal of self-deception would be unveiled? Do not deceive yourself. Either you want to go to church or you do not want to go. Test the reality of your religion by asking yourself what you do when you are obliged to stay home.

THE BURIAL OF THE ARCHBISHOP

AND OTHER ENGLISH NEWS.

LONDON, January 13, 1903.

WHEN the Archbishop had passed to his rest, a telegram, conveying the important State news, was at once despatched to the King at Sandringham. The authorities at St. Paul's were also soon communicated with, and in accordance with their orders the great bell of the Cathedral—which is only used on the occasion of the decease of the Sovereign, members of the Royal Family, the Primate, the Bishop of London, the Dean of St. Paul's, and the Lord Mayor—was tolled for an hour, from 11 till noon. At Canterbury "Bell Harry"—only used as a passing and funeral bell for members of the House of England and Archbishops of the See—was also tolled upon the reception of the news by the Suffragan Bishop of Dover.

[The remainder of a very interesting biographical sketch of the late Archbishop is omitted here, as having been published in substance on receipt of the cabled news of his death; the present letter having also been much delayed in transit. We proceed, therefore, to our correspondent's estimate of the Archbishop's life, which is somewhat different from what we had expressed, and to the account of his burial.—EDITOR L. C.]

The subjects which seemed to exercise the most spell over his mind were education, temperance, and foreign missions. On account of his ingrained Erastianism it would hardly be correct to call him a great Churchman; whilst as to his having been a great Bishop or Primate, his want of inborn Episcopal calibre alone is fatal to any such claim. In some respects Dr. Temple was, indeed, in himself a great man; at Rugby he certainly developed into a great schoolmaster, and probably became the greatest living educationist in England; but after all, one may not be so very far astray in entertaining the opinion that the late Primate was one of those men who, as Shakespeare says, have in this world greatness thrust upon them.

The body of the late Primate was removed to Canterbury on the afternoon of St. Stephen's day, the coffin being of plain oak, with a Canterbury cross in wood on the top. The procession from Lambeth Palace to the Victoria Station was headed by the four churchwardens of Lambeth parish church, two of whom carried their wands of office reversed. On either side of the hearse walked Dr. Wace and the Rev. A. Carr, examining chaplains to the late Archbishop, the rector of Lambeth, chaplain, and the vicar of Highgate, domestic chaplain to Dr. Temple when Bishop of London, whilst in the rear followed on foot the Rev. W. J. Conybeare, domestic chaplain to the late Primate, and behind him six male attendants of his late Most Rev. Grace. Outside the palace gates, all along the line of route, and also at the station, there was a crowd of bareheaded spectators. The Bishop of Winchester was amongst those awaiting the arrival of the body, there being also present the choir of a neighboring church, which rendered the hymn "O God, our help in ages past," as the train moved away. At Canterbury Cathedral the body was received at the great west entrance by the Dean, the Bishop of Dover, and other members of the Chapter, and the coffin was then wheeled on the Cathedral bier to the foot of the choir steps, where it remained for the night, being covered with a cloth of dark blue velvet, stamped with an olive-green silk cross, and having a red silk border, the same that was used at the obsequies of Dr. Creighton, Bishop of London. On either side of the coffin were the Cathedral corpse tapers in massive brass standards, then lighted, but not kept burning during the night vigil. After the 8 o'clock special Eucharist at the High Altar on the following morning, the body was removed to the Martyrdom (N. W. transept), where it remained until the close of the first part of the Burial service, the corpse lights being then lit again. A little before noon, the procession of clergy, about 300, headed by the students of St. Augustine's College with their cross, began to move from the cloisters into the nave of the Cathedral and to the choir, whilst Dr. Perrin, organist of the Cathedral, was playing Beethoven's Fifth Symphony and Funeral March. Next came the Mayor and Corporation of Canterbury, representatives of various Capitular bodies, members of both houses of Parliament, and a large number of representatives, Lord Hugh Cecil, M.P., representing Lord Salisbury. These were followed by the Bishops, including Winchester, Bristol, Hereford, Lichfield, Lincoln, Liverpool, Ripon, Rochester, Salisbury, Southwell, Wakefield; the Bishop of London (who has been ill) being represented by the Suffragan Bishop of Islington. Then further down the procession came the Cathedral clergy, with whom walked the Archbishop of York, supported by the Bishop of

Dover, and behind followed the Rev. Mr. Conybeare, carrying the Archiepiscopal cross aslant, whilst immediately in the rear was wheeled the body of the late Primate. On either side were the following pall-beares: The Bishop of Chichester, representing the Church of England Temperance Society; the Bishop of Exeter, representing the late Primate's first Diocese; the Archdeacon of London, representing the late Primate's second Diocese; Earl Stanhope, Lord Lieutenant of Kent; Mr. J. G. Talbot, M.P., for Oxford University; the Master of Balliol; the Headmaster of Rugby; Prebendary Fox, for the Church Missionary Society; Canon Brownrigg, for the National Society; and Sir E. Maunde Thompson, for the British Museum. Canon Brownrigg also represented the S. P. G., instead of the Secretary, who was unable to attend. There were also present in the procession the representatives of the King and Queen and members of the Royal Family. One of the inscriptions on the Queen's wreath, which was placed on the coffin, read, "Rest in Peace."

The opening sentences of the Burial Office was sung to Goss' setting, not Croft's, the former being used at Dr. Benson's funeral. At the close of the service in the Cathedral, two processions were formed to the Cloister Garth, where the interment was to be; one, accompanying the body, passing through the Martyrdom Door, whilst the other passed down the nave and out of the great west door through one of the cloister walks to the grave. The Cloister Garth is a peaceful little turfed quadrangle on the north side of the Cathedral and directly under the shadow of the lofty and stately "Bell Harry" tower, and overlooked by the windows of the palace which the late Primate built. It was formerly (since the dissolution of Christ Church monastery) the burial place, but the body of no previous Archbishop rests there.

At the grave the Bishop of Winchester read the sentences, the Dean (Dr. Farrar) said The Grace, the Archbishop of York giving the final Blessing, May Frederick, Archbishop of Canterbury, rest in peace!

OTHER MATTERS OF ENGLISH NEWS.

I rejoice rather than "regret" (perish the hateful conventional use of this word in newspaper obituaries!) to announce—though almost from necessity tardily—the decease of both the Bishop of St. Albans and the Dean of Winchester—the Bishop on Holy Innocents' Day, and the Dean only on the evening before the late Primate breathed his last. *Requiescant in pace!*

The Rt. Rev. Dr. Festing was born at Frome, Somerset, in 1837, and graduated at Trinity College, Cambridge, in 1860. His priestly work was in parishes in which work was done on Churchly lines.

In 1890, on Dr. Liddon's very wise refusal of St. Alban's, Prebendary Festing was selected to succeed Dr. Claughton as second Bishop in the See, the appointment being accepted, however, somewhat reluctantly. His Episcopate was chiefly marked by an unostentatious but heroic, and in no small measure successful, attempt to meet and overcome the tremendous difficulties presented by the problem of providing for the spiritual destitution of the comparatively new and enormously overgrown urban portion of his Diocese called "London over the Border."

The late Dean of Winchester had been ill for about ten days from typhoid fever, which he (and also some others) had contracted by eating oysters, supposed to have been contaminated, at a banquet given by the Mayor of Winchester. Dr. Stephens was born in 1840, and graduated at Balliol College, Oxford, when he was twenty-two.

His most notable work was in letters, his *Life and Letters of Dr. Hook* and his *Life and Times of St. John Chrysostom* being the most valuable of his earlier works. In his later years the *opus magnum* perhaps of his life—though planned and edited in conjunction with the Rev. William Hunt, of Trinity College, Oxford—was a *History of the English Church,* he himself writing the second volume of this very valuable though still uncompleted series. It is almost superfluous to observe that the late Dean essentially belonged to the distinctively literary class of ecclesiastics, though a more definite Churchman than many of them are apt to be.

The observance of this last Christmas Day at Westminster Abbey was marked by a radically new departure there liturgically; which, to some extent, was a timely restoration of the Abbey "use" prior to Dr. Stanley's lawless tenure of office, whilst, on the other hand, a wholly indefensible proceeding, and one which was bound to leave a very unpleasant, and even disquieting, impression upon the Church. There was introduced after the Third Collect in Matins (the place for an anthem, not a Creed) what was called a "shortened form" of Athanasian Creed, wherein the first two, the 28th, and the last three clauses of that Confession of our Christian Faith, viz.: (1) "Whosoever will be saved. . . . Without doubt he shall perish everlastingly"; (2) "He therefore that will be saved: must thus think of the Trinity," and (3) "At whose coming all men shall rise again. . . . Which except a man believe faithfully, he cannot be saved," are wholly omitted, whilst in the 29th and 30th clauses these words are omitted: " . . . it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ," "For the right Faith is." Really, it would almost seem from this as if the Dean and Chapter of Westminster did not consider that the Abbey had any connection with the Church of England or with the Catholic Church in general, and also that they themselves individually and corporately did not hold the Church doctrine and Bible truth that man's salvation depends, from one point of view, upon a right belief in the Christian Faith.

The *Church Review,* by reason of the liabilities of the *Church Review* Newspaper Company, has ceased to exist. "The paper (the *Guardian* says) was founded in 1861 by the E. C. U., and the Rev. James Skinner [assistant], curate of St. Barnabas', Pimlico, was its first editor. It took the place of the *English Churchman,* in which Dr. Pusey was so interested, when the Rev. W. Denton ceased to be its editor. In 1863 the paper was transferred to the Church Press Company, and the E. C. U., while continuing to use it as an organ of communication, disclaimed responsibility for its opinions. Among its editors have been Provost Ball, the Rev. Dr. Belcher, Mr. H. C. Richards, K.C., M.P., Mr. Daniel Radford, the Rev. A. L. Coates, and finally Mr. A. Clifton Kelway [sometime editor of the daily *Sun*]." The E. C. U. authorities, whilst repeating, in the January issue of the *Church Union Gazette,* that said journal has been the only official organ of the Union, also go on to say that they cannot take leave of the *Church Review* "without expressing our conviction that during the forty-two years of its life as a newspaper, and not least during the last four years, it has been of real service to the Catholic cause." During Mr. Kelway's four years' editorship of the *Church Review* its principal owners were, I believe, Lord Edward Spencer Churchill and the Duke of Newcastle.

The Rev. F. E. Brightman, the eminent Liturgidogist, and Librarian of the Pusey House since 1884, has been elected to a Theological Fellowship at Magdalen College, Oxford.

The Bishop of Oxford has appointed, it is gratifying to know, the Rev. T. H. Archer-Houblon, vicar of Wantage, Rural Dean, and an Honorary Canon of Christ Church, Oxford, to the Archdeaconry of Oxford, with the annexed Canonry of Christ Church, in succession to the Suffragan Bishop of Reading, resigned. During his 22 years' vicariate at Wantage the new Archdeacon faithfully carried on the great work begun there, and which made the parish so famous, under Dr. Butler, later Dean of Lincoln.

The *Sussex Daily News* has recently announced that the appeal against the judgment of Chancellor Tristram in the Church of the Annunciation, Brighton, case has been abandoned, and that an order for the removal of the condemned ornaments was about to be issued to the petitioner in the case without any further delay. Inasmuch, however, as the vicar and churchwardens of the Annunciation, Brighton, have declined to carry out the order of the Court, quite likely Mr. Davey, their Church Associationist prosecutor, will experience some difficulty about enforcing the order himself. It is most extraordinary that the Bishop of Chichester should have allowed this case to reach its peresent acute stage, one so menacing to the peace of the parish of the Annunciation, and most scandalizing to the whole Diocese.

Amongst other distinguished invalids of late from Influenza, though now fairly well again, were the Archbishop of York, the Bishops of London, Winchester, Bath and Wells, the Dean of St. Paul's, and the Archdeacon of Westminster. The Bishop of Southampton is still seriously ill, whilst Dr. Moberly has been ordered to the South of Europe for the benefit of his health.

It was well nigh a foregone conclusion, not only with the silly gossips but also with the wise prophets, that the vacant Primacy would be offered, as it has been, and accepted, to the Bishop of Winchester (Dr. Davidson). Should the Primate-designate now actually pass to the throne of St. Augustine, he will be the first Bishop of Winchester, it is understood, to have reached the Primacy since the year 1333, when Lord Chancellor John de Stratford was so enthroned. The present Primate-

designate is still confined to Farnham Castle on account of his recent attack of influenza, though hardly any longer much of an invalid.

Dr. Davidson, like the present Archbishop of York, and also like Dr. Tait, Archbishop of Canterbury, 1868-1882, is a Scot, both on the paternal and maternal side, and was born in Edinburgh fifty-four years ago. He received his school education at Harrow, and graduated at Trinity College, Oxford, in 1871.

It was as domestic chaplain and private secretary to Dr. Tait, a post which he held until that Primate's decease in 1882, that Dr. Davidson reached the first rung of the ladder upon which he has steadily and even rapidly risen to the threshold of the Primacy. He also married the Primate's daughter. It was largely due to Dr. Davidson that the arrangements for the Lambeth Conference of 1878 were so successful, while it was he who bore the brunt, on the Primate's side, of the happily settled negotiations which terminated the Mackonochie case. Through his connection with the late Archbishop, Dr. Davidson was brought in touch with Her late Majesty, Queen Victoria, and was advanced to various high positions.

All the last four Primates, Drs. Temple, Benson, Tait, and Longley, had been Headmasters; but now, if Dr. Davidson actually becomes Primate, he will reconnect the Primacy with that ancient class of Prelates who were essentially statesmen and courtiers. In not a few respects he would seem to be most admirably fitted for so exalted a post as that of Archbishop of Canterbury, whilst in some other respects he would seem to be as equally unfitted. The Crown could have made a much worse nomination, but it also might have made a much better one. Dr. Davidson is, no doubt, an exceptionably able and clever man of affairs, and would make quite a distinguished Primate as regards the purely secular and business side of the Primacy. But as regards its higher and strictly ecclesiastical and spiritual side, I do not fancy that Dr. Davidson would be specially distinguished by his pontificate. J. G. HALL.

BISHOP POTTER COMMENDS THE KOZLOWSKI MOVEMENT.

AT THE NEW YORK CHURCH CLUB MEETING—BISHOP BURGESS AS "THE PROTESTANT MINISTER OF BROOKLYN."

THE annual dinner of the Church Club of New York brought out about 200 members and their friends. The president, Mr. George McCulloch Miller, was ill, and Mr. S. Nicholson Kane presided. At the principal table sat Bishop Potter, Bishop Burgess, Archdeacon Nelson, and the Messrs. Whitelaw Reid, Robert C. Ogden, and F. B. Tuttle, the last named of the Church Club of Chicago. Bishop Potter was the first principal speaker. He said Church Clubs, while not legislative bodies, are admirable for the purpose of forming public opinion within the Church, and forming it along right lines. The two themes he brought forward, and wanted the Church to form a correct judgment upon, were the holding of Church conventions in halls and not in churches, and the matter of recognition of Bishop Kozlowski. He announced his intention to hold, if possible, the next diocesan convention in a hall, and said he wanted to foster the feeling in the Church that halls and not consecrated churches are the proper places for such meetings. Bringing up the Polish Catholic matter, and glancing in the direction of Bishop Burgess, he said perhaps he might not have dared say what he intended to say in the presence of Bishop Burgess' predecessor. Then he continued:

"Bishop Kozlowski was ordained by the Archbishop of Bonn, and consecrated by the Archbishop of Utrecht, if I remember aright. Both belong to the Old Catholic Church. Whether I have the Prelates' names right or not, we cannot question these orders. Bishop Kozlowski's ordination is unimpeachable. The movement of which he is the head, the Old Catholic movement, is one of great interest and importance in the Middle West, and I think it would be a wise move for this Church to recognize Bishop Kozlowski.

"The Old Catholic Church is a body which separated from the Roman Catholic Church and subsequently applied for a closer alliance with the Episcopal Church in this country. At the special session of the House of Bishops held last fall in Philadelphia, the question of admitting them was left in the hands of a committee, after a great deal of argument for and against. The movement has about 70,000 followers, mostly Slavonians, in this country, and also a considerable following in Europe.

"I have great hope in our relation to the Old Catholic movement," Bishop Potter continued. "It is of wider importance than any other which so far has appeared on the horizon. We may be believers in the Reformation, but we must think of our brethren in Slavonic countries who to a certain extent are in sympathy with our order of service. You are not a legislative body, but I think the Church Club can do a great deal toward opening the door. I venture to say it will provoke considerable antagonism in certain quarters, but the most profound thought in the Church will sympathize with you in the fullest measure."

Bishop Burgess of Long Island deplored the time consumed in discussing a change in the name of the Church because of the many other and more important things at hand to be done. One of these, he thought, is the marriage and divorce canon. He recently received a letter addressed to "The Protestant Minister of Brooklyn." Perhaps the writer of the letter had never heard of the slurs which Manhattan casts upon Brooklyn, but such slurs might explain the pencil marks that the postman added: "Try Bishop Burgess." He feared the postmaster of Brooklyn, and his subordinates, have not heard of the agitation in the Church to get rid of that word "Protestant."

"What matters it what the Church's name is? If I send a battleship to capture an enemy's port, what matters it if the name of the ship be changed half a dozen times on the voyage—provided she capture the port? Of course I fear the sneers of the Church's critics. But do we always think to what extent we are looked up to, and how our opinions are regarded as are the opinions of no other body? I doubt if a change in name will at all enhance the standing of the Church in the nation. In fact, it will rather produce confusion. And when we drop 'Protestant Episcopal' our brethren of the Reformed Episcopal Church, now standing about like hungry geese, are almost certain to pick it up."

He then told of the magnificent work done by the Roman Catholic Church in preserving a high standard in the divorce evil, and added:

"If you want me to agitate for a change of name, then you must bring our Church up to the standard of the Roman Church in this respect and stand shoulder to shoulder with her in battling against this evil. We must consider that question before we consider the question of changing the name."

Mr. Reid declared he had as little use for yellow sermons as he had for yellow journals, and the Rev. Dr. McConnell and Mr. Ogden deplored the slow growth in number of Christians. Mr. Tuttle expressed his pleasure at being present.

THE LATE ABRAM S. HEWITT.

High honors were paid to the memory of Mr. Abram S. Hewitt, whose death last week is a second blow to Calvary parish within a short time. Not long since Mr. Samuel D. Babcock died, and he is now followed by Mr. Hewitt. Both were members of Calvary's vestry, and both able and willing to bear heavy financial burdens. Mr. Hewitt was a splendid example of the possibilities of the American boy. Born up the Hudson in 1822, bright of brain but poor of pocket, he set out determined to get an education. His college classmate at Columbia was Edward Cooper, a son of Peter Cooper, the philanthropist, who founded, later on, Cooper Union. Abram and Edward became chums, business partners, and brothers-in-law. Young Hewitt read law and got elected professor in mathematics, but gave up both to enter the iron business. This business he mastered, and it made him rich. As an employer of labor he was fair, and consequently beloved. He became a public man, and was elected Mayor of New York. He was also elected to Congress for six terms, and had part in the famous Hayes-Tilden controversy over the title to the Presidency. Peter Cooper founded a Cooper Union to fit the needs of a New York of some decades ago, adding something for growth. But he did not add enough, and Mr. Hewitt made the Union and its needs the apple of his eye during his later years. Cooper Union is now one of the great educational institutions of the country in point of number of students, and is going to become far greater. Withal, Mr. Hewitt was an earnest Churchman, and gave time, thought and money to Calvary and its needs. His funeral took place in Calvary Church, of course, and was attended by great men of city and nation, coming not only as individuals but as representatives of organizations to which Mr. Hewitt belonged—combinations which Mr. Hewitt and others have formed to perform services for God and mankind which individuals cannot perform. Among the pall bearers were Mayor Low, Andrew Carnegie, J. Pierpont Morgan, Morris K. Jessup, William E. Dodge, Lord Charles Beresford, John E. Parsons, Jacob H. Schiff, Charles Stewart Smith, R. Fulton Cutting, and E. B. Thomas. The rector of Calvary, the Rev. Dr. Parks, began the recital of the Burial Office, and Bishop Potter, without making an address, read a memorial poem written by Richard Watson Gilder.

Bishop Satterlee of Washington, a former rector of Calvary,

read the committal, and interment was in the Peter Cooper plot in Greenwood.

The funeral of Mr. Julian Ralph, the well-known correspondent and magazine writer, was held from Christ Church last Friday morning. The service was said by the rector, the Rev. George Alexander Strong, and the Rev. Dr. W. N. Dunnell of All Saints'.

On St. Paul's day special services were held in St. Paul's Church, Edgewater, the Rev. A. L. Wood, rector, with sermon by Prof. Roper of the Seminary, in the morning, and by the Rev. Dr. G. M. Christian in the evening. St. Paul's, Brooklyn, observed its 27th anniversary and there was a sermon by the rector, the Rev. Richard D. Pope.

BROTHERHOOD WORK IN NEWARK.

The January meeting of the Newark Brotherhood was held in Trinity Church, Hoboken, with a large attendance. President Barlow called the afternoon session to order, and the rector of Trinity, the Rev. Mr. Mitchell, introduced Mr. H. B. Delapierre, the Brotherhood man who some months ago took charge of Holy Cross mission, Brooklyn, and under whom the work there has made marked progress. St. Luke's, Montclair, was reported by Mr. Brown, as doing excellent work. At the evening session Archdeacon Jenvey told of the success of mission effort at Fort Lee, Grantwood, and Coytesville. At Grantwood especially had missionary effort, well directed and earnest, been rewarded by success. The mission is about six years old, and will have completed within a few weeks a splendid new church, costing about $10,000. A large plot was presented to the missions, and $4,500 in money raised. The priest in charge is the Rev. J. A. McCleary. At Coytesville, where a denominational congregation came to the church in a body, twenty persons have been confirmed by the Bishop, and about thirty more are now under instruction. The mission has been named St. Stephen's, and like Grantwood is under charge of the Rev. Mr. McCleary. The Rev. W. P. Taylor of St. Paul's, East Orange, outlined mission effort in the suburbs, and was followed by Mr. James H. Falconer, Jr., the lay helper of New York to whom the splendid St. Simeon's work, Bronx Borough, is more due than to any other man. He outlined methods employed there, and charmed the Assembly by his interesting narrative of service, done as a Brotherhood man, but in the account of which he succeeded in leaving most of his own personality out, and giving the credit to others. Archdeacon Mann concluded the speaking, and said a closing prayer.

MISSIONARY BULLETIN.

New York, January 17, 1903.

IN RESPONSE to our letter last month we are glad to say that we now have been informed that 56 Dioceses and Missionary Districts have already made Apportionments to their parishes and missions, or in a few cases have taken other means to secure the quota which has been asked for from them. Doubtless we shall very soon hear from the ten or twelve Bishops who have not yet sent replies. The dates on which these Apportionments were issued will be found in the accompanying summary of statistics. We are glad to say that the earlier date at which most of the Dioceses are getting to work is showing its effect in the increased amount already being received from parish offerings, and the larger number of parishes remitting. We have received $38,712.73 to January 1st this year, against $19,800 to same date a year ago, and 921 parishes have been heard from against 679. Still this is a very small number for four months out of the total of over 6,500 parishes and missions in the Church; and a very small amount as compared with the appropriations.

Eight hundred and fifty thousand dollars are required to meet all obligations from September 1st to September 1st; $86,228.53 has been received from ALL sources in four months, while the appropriations for the same time have required $280,000. The next four months should bring into the treasury the greater part of the $850,000 asked for, because in May the Board must decide on what the next year's pledges or appropriations shall be.

Larger and earlier offerings are therefore most essential.

GEORGE C. THOMAS, *Treasurer.*

THE WORLD delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor on with a garment of praise it will be better for them than blankets.—*Henry Drummond.*

NO BISHOP COADJUTOR CHOSEN IN NEWARK.

IN THE history of Diocesan Conventions, has it often happened that very earnest men, voting as they conscientiously believed to be for the very best interests of the Church, have remained in session continuously for eighteen hours, without one expression of bitterness, either personal or toward the respective opposite party? That is the record made by the Newark Diocese, in Christ Church, East Orange, sitting in special session in an effort to elect a Coadjutor to the aged Bishop Starkey. The date was January 20, and at half past ten o'clock the Convention came together, the church being filled. Bishop Starkey was the celebrant of the Holy Communion, and in the chancel were his chaplain, the Rev. H. F. Saumenig; the Secretary of the Diocese, the Rev. John Keller; Archdeacon Jenvey of Jersey City; the rector of the parish, the Rev. W. W. Davis, and his curate, the Rev. W. H. Watts. Immediately after the recessional, the Convention assembled, the Bishop in the chair, looking hale for his 84 years. Adjournment was had at a quarter past one, when luncheon was served to the delegates in the Sunday School room. The convention came together again promptly at two, and then for fifteen hours without adjournment, and practically without a single delegate, clerical or lay, leaving the church, vainly tried to perform the business for which it was called.

Throughout the night, and until a quarter before five in the morning, many persons not delegates, and including ladies, remained to watch the outcome. During it all, the most acrimonious thing heard in debate came, about three o'clock in the morning, from some laymen, who declared they were tired out. There had been some omissions of lay votes by orders after it had been seen from the clerical vote that to carry the point was impossible, and this incident the laymen made mild use of, with the result that next time, upon a matter of adjournment they were permitted to go through the indecisive voting. In private the partisans of the different candidates mixed freely, and best of spirit prevailed. About midnight, when a Fiske partisan suggested prayers, a Mann adherent bluntly declared that he was in no mood to pray, and until he felt more at ease in his mind he would not join in what must be a perfunctory formality. His frankness astonished the Convention, which admitted by its omission to pray that it was in something of the same frame of mind. A ballot instead of prayers followed. Bishop Starkey presided until past five in the afternoon, when he resigned the chair to the Rev. Dr. W. W. Holley, President of the Standing Committee.

The Bishop made a very brief address, referring to the state of his health and his advanced years, and said he purposed to ask his Coadjutor to divide the visitations with him and to have charge of the missions, save in the appointment of missionaries. Of the $4,000 voted for the stipend, it was announced that $3,800 had been pledged, but the Convention added a house, to be located in Newark, and that added an expenditure of $1,500 a year. There were no speeches of nomination, and of the names in the following table of votes, all were placed in nomination save the Rev. Dr. W. M. Grosvenor, the Rev. L. S. Osborne, and the Rev. C. E. Woodcock:

CLERICAL	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Necessary to Choice	43	42	42	42	41	41	41	39	40	39	39	40	40	40	39	39	39
Rev. Dr. G. McC. Fiske*	41	43	42	42	41	41	42	39	40	38	39	40	40	40	40	40	40
Rev. Dr. Alex. Mann†	37	37	39	38	35	36	35	34	35	33	33	35	36	37	35	32	34
Rev. Dr. G. S. Bennitt	1						1	1	1	1	1	1					
Rev. Dr. J. S. Lindsay	3	1						1									
Rev. Dr. R. P. Williams	1	1															
Rev. Dr. W. W. Grosvenor	1																
Rev. Dr. L. S. Osborne			1	2	2	2	1	1	1	2							
LAY																	
Necessary to Choice	30	30	30	30	29	29	29	28	29	29	29	28	28	28	27	27	27
Rev. Dr. Alex. Mann	31	31	30	32	30	31	29	30	30	32	32	29	30	30	28	32	34
Rev. Dr. G. M. Fiske	26	25	27	25	26	25	27	2	25	23	22	25	24	23	25	24	24
Rev. Dr. G. S. Bennitt	1										1						
Rev. C. E. Woodcock														2	1	1	

* Nominated by the Rev. Lewis Cameron, Holy Communion, South Orange; seconded by the Rev. Frank B. Reazor, St. Mark's, West Orange.
† Nominated by the Rev. Dr. W. M. Hughes, Redeemer, Morristown; seconded by the Rev. Louis Shreve Osborne, Trinity, Newark.

Beginning with the third ballot, votes began to be cast for various men not nominated. Among these were the Rev. L. S. Osborne, rector of Trinity, Newark, who was voted for on half a dozen ballots, but never got more than two votes, and the Rev. C. C. Edmunds, rector of Grace Church, Newark, who received only a vote or two on the regular ballots, but on an informal ballot, taken a little past midnight, he received 12 clerical and 10 lay votes. Both men asked that they be not voted for. A committee of six clergy and six laymen, retiring about one o'clock in the morning, reported on its return that nine were for the Rev. Dr. J. Nevett Steele, vicar of Trinity Church, New York, and the other three had no choice. On the informal ballot which followed, only two votes were cast for him, and on the regular ballot, none. The Rev. C. E. Woodcock, St. John's, Detroit, secured two votes in the lay order, but all others whose names were put in from time to time, in the hope of breaking the deadlock, received only one vote each, sometimes in the clerical, and sometimes in the lay order. They included the Rev. Drs. Lubeck, Parker, Darlington, Brown, and Manning, of New York, the Rev. John Henry Hopkins of Chicago; the Rev. R. H. Nelson and the Rev. Elwood Worcester, Philadelphia; and from within the Diocese, the Rev. Dr. E. L. Stoddard and the Rev. E. A. White. Once it was suggested that Missionary Bishops be secured to assist the Diocesan in his work, and the Rev. E. A. White remarked that the Diocese of Newark wanted a Bishop, not a confirm-

ing machine. Bishop Starkey was quoted as saying privately that he was unable to secure assistance in the direction indicated.

Finally, at a quarter past three in the morning, when the laymen began to be restless, they were permitted to retire for conference. They returned at four, and recommended an adjournment for two weeks. The Convention was in no mood for that, and an amendment was offered making adjournment until the regular Convention in May. Upon a vote by orders, many laymen voted adversely, and it was barely carried at a quarter before five.

WHAT IS SAID AS TO THE RESULT.

The following seem to be representative statements; they were made privately to your correspondent, the spirit of the speaker in each case being temperate, with an evident desire to respect the judgment of the opposing side, individually and collectively.

Said a Fiske leader: "We were assured by the Broad leaders that they had no objections to a conservative High Churchman, because while they had convictions, they recognized the rights of what is probably a majority sentiment. They said also that they desired to meet and be met half way, and if a fair-minded presbyter, even if a pronounced Catholic, were named, they would vote for him. We met their conditions, as many of them agree, when we named Dr. Fiske. We therefore have no need to withdraw him, although we have offered so to do, if the Mann leaders will withdraw their candidate."

A Mann leader said: "We know the rector of Grace Church, Orange. He knows the Diocese and its needs. He is one of us. We also know, more or less intimately, Dr. Fiske of Providence. He is too extreme. Besides, the laity will not support him. Whatever we do, as clerics, we cannot elect him by the laity. It is the laity that must support. We tell them from the pulpit that we are not the Church, but they. It is all very well to bring in these other names, like Mr. Woodcock and Archdeacon Williams, but we do not know them, and we will not vote for men whom we do not know something about."

A clerical delegate who supported Dr. Fiske, but said his party had offered no candidate, put the situation this way: "I am a conservative High Churchman, but not a Catholic or a ritualist. I am offered on one side a Catholic, and on the other a Broad Churchman. Some say Dr. Mann is all right. Well, he comes to our clerical meetings, and talks Higher Criticism. I cannot support him, although I admire his abilities. So I support Dr. Fiske from necessity, and there are others here with me. Why don't we name a man? We have tried to do so, but can suggest nobody who develops any strength."

A man who had been prominent in the conferences held previous to the Convention said: "We seem to have done our conference work too well. We wanted to avoid a compromise, who might suit nobody, and if possible to unite upon some one man. Instead, we tied ourselves up to particular men so tight that we deadlocked all night, and a compromise was impossible. Then some things were said about midnight, not bitter, but only developing purposes on ballots about to be taken, which made both sides lose confidence, and thereafter each stuck to its man in large part because afraid to desert him for fear of advantage by the other side."

A layman who is good at looking ahead, said: "I fear the effect of our fiasco upon our aged Bishop. He is in no condition to do the work of this Diocese. He has looked forward to relief, and needs it. That there can be elected a Coadjutor in May I very much doubt. While things have been courteous in this Convention, some bitternesses have been engendered that may take years to wipe out. I wish we had something to show for our eighteen hours of very hard work."

DR. LLOYD CHOSEN BISHOP OF MISSISSIPPI.

THE special Council of the Diocese of Mississippi, which met in St. Andrew's, Jackson, on Tuesday, Jan. 20th, to elect a successor to the late Rt. Rev. Hugh Miller Thompson, D.D., LL.D., was the largest Council that ever met in the Diocese. Twenty of the clergy were present and representatives from 26 parishes and three missions. Th representation from mission stations would probably have been larger, had it not been for a previous announcement that missions had no vote in the election of a Bishop, voting by orders.

The opening service of Morning Prayer and Holy Communion was conducted by the Rev. Geo. C. Harris, D.D., President of the Standing Committee, assisted by the Rev. Messrs. Nowell Logan, D.D., De B. Waddell, and Quincy Ewing. The Bishop of Tennessee was to have preached at this service a sermon in memory of Bishop Thompson, but met with a series of railway accidents in east Tennessee and north Mississippi that prevented him from reaching Jackson at all. He has been invited to deliver this sermon before the annual Council, which meets in St. Andrew's Jackson, in April.

The first question to engage the Council's attention immediately after organization was the status of mission stations in the vote for lay ratification of the clerical nomination for Bishop. There are 35 parishes in the Diocese, and of these, although some are defunct, 26 had representation. There are 27 mission stations, and of these only 3 were represented. The law of the Diocese is that if two-thirds of the parishes are represented a majority vote shall suffice to elect, but that if fewer than two-thirds are represented, then it shall require a two-thirds vote to elect. The contention arose as to the meaning of the word "parish." The chairman, the Rev. Dr. Harris, ruled that in this connection the word had a generic meaning and meant simply "congregation." An appeal from this ruling was taken, and the chair was overruled by a vote of 34 to 29.

The next question was the mode of procedure. The law in this Diocese is that the clergy retire to ballot and then bring in their nomination to the laity. The laity appealed to the clergy to go into committee of the whole with them to consider the names that would probably be sent in; and to this suggestion the clergy cordially and unanimously agreed.

Nominations then being in order, the following were made: The Rev. Arthur S. Lloyd, D.D., the Rev. Thos. A. Tidball, D.D., the Rev. Arthur B. Howard, the Rev. Peter G. Sears. The Rev. Mr. Sears took the floor immediately and in positive terms declined absolutely to permit his name to be used in this connection.

The clergy then retired to gain more light and to ballot. After an hour of earnest, friendly, and largely informal consultation, they kneeled in prayer and then deposited their ballots. On this, the only ballot taken, the vote stood: The Rev. Arthur S. Lloyd, 14; the Rev. Arthur B. Howard, 2; the Rev. Quincy Ewing, 1; the Rev. F. F. Reese, 1; the Rev. Peter G. Sears, 1; total, 19.

The nomination was reported to the laity about 9. P. M., and in twenty minutes the laity returned and reported that by unanimous vote they had ratified the action of the clergy.

By resolution the committee of notification was instructed to notify Dr. Lloyd in person. This committee, which consists of the Rev. Messrs. Walter C. Whitaker, Wm. Theodotus Capers, and George C. Harris, D.D., and Messrs. W. W. Moore and Lee Richardson, is in New York this week to discharge its duty.

There was absolutely no opposition to Dr. Lloyd, the only objection to his election being based on the opinion that Mississippi had no right to ask him to come down from the great work which he is doing as General Secretary. The Council did not take this view of the matter, and the committee hopes so to impress the Bishop-elect with the necessities and possibilities of the Diocese that he will see his way clear to accept the election.

The Rev. Arthur Seldron Lloyd, D.D., Bishop elect, is a native of Alexandria, Virginia, and a graduate of the University of Virginia

REV. A. S. LLOYD, D.D.

and of the Virginia Theological Seminary. He was ordained as deacon in 1880 and as priest in 1881, both by the late Bishop Whittle. His earlier clerical work was as missionary in central Virginia, and in 1885 he accepted the rectorship of St. Luke's Church, Norfolk, in the Diocese of Southern Virginia. This position he held up until 1899, when in succession to the late Rev. Dr. Langford, he became General Secretary of the Domestic and Foreign Missionary Society. In the latter capacity, in which he has come in contact with the whole Church in all its parts, he has proven the breadth and sympathy of his nature and has won plaudits from the whole Church. He has also been an active worker in the Brotherhood of St. Andrew almost from the beginning of that organization.

"THERE is no more melancholy result of the sectarianism of the day," says the *Universalist Leader* of Boston, "and the singularly allied agnosticism that also intrudes its teaching, than in the virtual banishment from our schools of all religious and moral instruction, which is a most hopeful step in the journey of life for the young. There may be as much occasion to lament, however, that so many parents in all the ranks of society have hushed the voice of education and moral enlightenment. It is a deep-seated regret that must come over the thoughtful man or woman as they contemplate homes and schools and communities in which lofty ideas and principles, like those of the New Testament, are not inculcated. It is, in fact, robbing the soil of the good seed that is full of the promise of a good harvest."

CATHOLICITY—THE TESTIMONY OF EXPERIENCE.

IV.

By the Rt. Rev. C. C. Grafton, D.D.,
Bishop of Fond du Lac.

WHAT has the experience of Churchmen to tell us of these doctrines—of the Real Presence, of Adoration, of Sacerdotal Confession, of Ritualism? Let us begin with the first of these.

Contrast the belief and devotion which is to be found in the Orthodox Russian and Greek and Latin Communions and wherever the Catholic faith has been recovered in our own, with the ordinary belief found in the sects respecting their communion. Their worship expresses what their religious experience tells them they do and receive. Catholic worship testifies to a sacrifice that is offered, and to the Real Presence of Christ's Body and Blood. Why should not the consciousness of three-fourths of Christendom be accepted to a fact which they have experienced? Where there are orders and a Catholic Liturgy, the worshippers bear witness to doing and receiving something different from that which the sects claim. We admit the latter have what they claim to have. We believe the testimony their worship gives to their belief. Is it illiberal to say they have what their experience tells them they have—preachers of Christ and a memorial communion service—and to deny to them a priesthood and sacrificial offering and Presence which they repudiate? But if we trust *their* experience, why should not they trust *ours?*

If they say most forcibly to the unbeliever and sinner, "Believe and trust in Christ and you will experience the peace of acceptance we Christians have," why may not Catholics ask them to trust the experience of so many millions of their fellow Christians in all lands and from the earliest times, and of the most saintly men, declaring that where there are orders and a Catholic Liturgy, there is a Real Presence and Gift which by their mode of worship and ordinary statements they acknowledge they do not possess?

Adoration goes along with the belief in the Real Objective Presence of Christ in the Eucharist. We do not define the mode of union between the two parts of the sacrament. It is by no method known to science. It is by no physical change. But believing in Christ's own words, He there makes Himself present to us. Anyone who believes this even in the most untechnical way, who merely acknowledges that in some unusual manner Christ is present, must feel that an act of Adoration is due to Him. It comes from the law of courtesy, to say nothing more, that every act of condescension on the part of a superior, demands an act of acknowledgement. If the King draws nigh and salutes us, we must salute Him in return. And our salute to Jesus our King is an act of homage. Wherever He is, as the saintly Bishop Andrewes said, Christ is to be adored. Thus the Christian who believes that His Lord is present under the veils by which He mercifully hides the glory of His Person from us, can but cast himself at His Feet in adoration. And so while it is true that the Eucharistic Sacrifice is offered to the Eternal Father and the prayers in general are made to Him, yet the Church must in her *Gloria in Excelsis* address herself to Jesus present after "the communion is done," and say "Thou only art holy; Thou only art the Lord; Thou that takest away the Sins of the World have mercy upon us." The faithful believer in Christ as present can but worship Him along with the whole Company of Heaven, as the adorable, true, and only Son.

Belief in the Sacramental Presence of Christ seems to be, in our day, the touchstone of faith, and adoration is its natural manifestation. Go where you will in Christendom, belief in the one is ordinarily accompanied by the other. To those few who hold back from any mistaken fear, the assurance comes from millions of Catholics: "We have worshipped Him and He has by the Blessings bestowed accepted our homage." The Roman Communion may have its errors, but its devotion to Jesus in the Sacrament, makes it dear to God. Not till our communion realizes the Treasure she possesses, and her faith and love centres about her Lord and honors Him so condescendingly present with her, will she be able to accomplish her great mission. Money and intellect will never overthrow the walls of Jericho, but Christ's presence will. Such is the testimony borne by Christian experience.

What has it to say about fasting communion? It is an act of love and devotion to our Blessed Lord.

It began in very early times, became an ecclesiastical custom, was made a Church law, one which has never been formally repealed by our Church, though it has fallen into abeyance. No canonist would say it was a mortal sin for us not to come fasting, and no theologian would assert it to be any dishonor to our Lord's Body and Blood to take food before receiving, any more than it is to take food, which is allowed to be done, after it. Fasting is, however, an act of love. This raises the whole question of asceticism. The Indian Brahmins and the Manicheans regarded the body or matter, as something evil from which they ought by macerations to deliver themselves. The Catholic knows that all that God has created is good. Philosophers and Christians admit the need of self-discipline and self-denial. The Catholic does not disregard this duty. But the Church as a whole and the saints in particular have found a delight and joy in sharing in the life of their Master. How miserably petty is the argument that we are not bound to fast, because no rubric or canon obliges us to do so! What an ungenerous spirit is shown in the objection that it is not of obligation because it cannot be proved to have existed in the days of the martyrs. Perhaps not, O, twentieth century Churchmen living in ease and often in luxury! Where do you show and bear in your body "the marks of the Lord Jesus"? If Christendom were asked why she fasts to-day ere she receives the heavenly Food, she would say it came to her out of a pierced Hand, and she fasted because she loved Him.

What has Christian Experience to say about Sacerdotal Confession? It is of no account to say of it, as of some other good things, that it may be abused. The Bible has suffered more than any other book in this way. It is of no force to say some surgeons and physicians are unskilful and so we ought not to use any of them. In giving the power to His priests to absolve, Christ foresaw the future, and knew what was best. The objections against confession are made mostly by those who have had no experience of its benefits. The world and Satan hate it, but the Church rejoices in it. It is the tribunal of mercy. It is Jesus as the Good Shepherd among His flock.It restores the sinner, develops a manly character, helps to make saints.

It has two sides, man's side and Christ's. It gives to man an opportunity, by making a confession to God in the presence of His priest, to make an act of reparation such as otherwise he cannot make. For since the Incarnation our sins have been committed, not against the Invisible God, but against the Person of Jesus Christ. As honor always prompts that an apology or reparation should be made according to the nature of the offense, so having wronged the *Man* Christ Jesus, it is the way of honor to make the acknowledgement in the presence of the *man* who represents Him.

We are apt to forget Christ's side in absolution. He loves to exercise it. He bought the right by His Cross and Passion. It cost Him much. But nothing more delights Him than, through His priests, as they exercise the ministry of reconciliation, to apply the pardoning, cleansing power of His Precious Blood.

And what is the result on the Church and Christian character? We may admit that Protestant countries are more prosperous, more civilized, more advanced than Catholic ones. In all that pertains to this world, Protestantism is superior to Catholicity. But so far as faith and spirituality are concerned it is otherwise. Contrast the villages of northern New England with those of the French Canadians. It is, however, rather by its highest results that the value of any religious system is to be tested. Let us note herein three things:

First: Wherever we find a lack of the Church's means of grace or of appreciation of them we find less spiritual insight. The Protestant German writers are often great in intellect, but not living in the sphere of divine illumination, their intellects only hinder their spiritual apprehension of the Gospel. Again, outside the Catholic system there is less knowledge of prayer. Indeed, of it as an art or of those higher stages of it and those special communions with God which enable us to understand how Apostles and Prophets were inspired, by Protestants there is little known. Again, for the highest ideals and science of the Christian life we must go most frequently to such Catholic books as Thomas àKempis and the *Sancta Sophia;* not to Protestant ones. The ordinary spirit can see no difference between the life of a saint like Pusey and the life of good men like Charles Kingsley. It has often not the spiritual capacity to discern a saint for it does not like them. But the Oxford Movement, noted for its learning, is yet more noted for the multitudes of saintly lives it has produced.

Again, Protestantism, with its lack of the Real Presence

and Sacerdotal confession, does not give us the consecrated lives of the Religious as Catholicism does. "The Religious life," declares Lacordaire, "is the finest fruit of the Christian Church, and Protestantism does not produce it." Years ago the writer heard two sectarians speaking of a certain hospital which was under the charge of Sisters.

"Why," one asked, "do not some of our people consecrate their lives in this way as these High Church Episcopalians seem to do?"

"We can't get them," was the answer.

"Well then, they must have something we have not got."

It is objected against those who are trying more closely to follow Christ, and who, in loyalty to our own Church and Prayer Book, are seeking to recover our inherited Catholic faith and practice, that they are Ritualists. They use incense, and wafer bread, and vestments, and much ceremonial. We can only reply that God is a Ritualist. Americans have never found Ritualism unmanly. Naught is ever done to attract, or for show. It is, as testified by their Christian experience, the outcome of their homage and love. It is a triviality to try and confine love's expressions to those of any past age. Love puts aside such pedantry, ever seeking to find new expressions of her devotion to her Lord.

"And glory of our Altars
Is the homage of our love."

"By their fruits ye shall know them," said our Lord. "Why is it," said Bishop Whipple to an English prelate, "you can permit such things to be done by these men?" The English Bishop replied, with tears in his eyes: "Those are the only men that seem to have found out that those poor people have souls to be saved."

"When I went to England," said Bishop Whipple, "I was much prejudiced against these men, as anyone of Puritan ancestry could be; but their self-denying devotion in giving up all—wealth, position in society, and life itself—without anything to reward them in this life, led me to change my mind."

JUNIOR BRANCHES OF THE G. F. S.

FROM THE ADDRESS OF MISS FANNY GROESBECK, PRESIDENT OF CHICAGO BRANCH.

THE proper utility of Junior branches in relation to the Senior branch to which they belong, is scarcely understood as it should be; hence some unfortunate differences.

The Junior branch should be the training school of candidates for members, following as far as possible the same line of work and teaching as the Senior branch, only adapted to younger minds, yet always working in conjunction with the Senior branch of the church or parish to which it belongs; the Associate in charge conferring with and reporting to the secretary of the Senior branch, who should be responsible for the manner in which the work is conducted, and yet relieved of the absolute care, and of a regular attendance at meetings. The Associate in charge of a Junior branch should be the choice of the secretary and Associates of the Senior branch, by regular vote; and the seniors should help the juniors as elder sisters, feeling it is all one branch, under one branch secretary, but meeting at different times, by reason of the difference in instruction or amusements. Where these few points are disregarded, the Junior branch attempts to stand entirely in its own strength—the true spirit of the G. F. S. "Mutual Help" is not carried out, and a lack of harmony must be the result.

How to make our elder girls share in some of the duties, and be of assistance to the secretary without assuming any authority which rightfully belongs to an Associate, is another question which must come before us for discussion.

In a well-ordered branch the dividing line between Associates and members should be quite definite; and, while members should be given some responsibility, they should never be admitted to meetings of Associates or allowed to vote for election of secretary or of any other officer.

It is however advisable to place them on committees, always if possible with, or under the direction of an Associate, and ask their advice and vote with regard to entertainments, disposition of funds, classes for instruction, etc.

In this way we arrive at the wishes of the members, and if they are not in entire accordance with the wisdom of the Associates, a suggestion, or word of explanation should be sufficient to induce them to vote for appropriate things.

Too much caution cannot be observed in making the character of all entertainments, as far as possible, dignified and elevating.

This can be done without in any way eliminating the fun. Let us teach our girls to enjoy the right kind of things in the right way, as young ladies should.

So much depends upon the example of the Associate, that we cannot be too mindful of our words and actions at all times; but especially when with our girls: they are so quick to notice a slang phrase, or a careless expression of any kind, that we should ever seek to have our influence uplifting.

We can never hope to make our work complete; but we shall fall very short of the work if some of the teachings of our evening meetings are not carried out in the daily lives of our members.

We cannot, of course, always keep track of their actions; but often a few words of disapproval of something that has come under our notice, will weigh much with a member whose love and confidence we have won; and we must love our girls if we would have them love us and follow our counsel.

As ours is a Church society, we should be careful to emphasize the different seasons of the Church year, at the meetings especially; also urging upon them their duties as Christian girls.

While it is quite true that all are not Churchwomen, that should make no difference in the teaching. Those who come to us from the sectarian bodies must accept whatever we have to give; and their presence should in no way affect the instruction.

Reverence of demeanor should be strongly insisted upon during the short form of service at each meeting, and all should be requested to take part. This may seem a small matter; but if the members are taught the true meaning of this service, and the necessity of asking for the blessing of Almighty God on all that we do, they will have a better understanding of the Church services, and be less inclined to irreverence there.

One little point of order if observed at the service will be of great assistance; have all members and associates face the same way; then there can be no glances or actions from an unruly member, or from one lacking in devotion.

It is well also to have a stated hour for this service, making it a definite beginning or ending of the evening, and not simply a form of prayer to be used when a certain number have assembled.

The authority of the clergyman would seem to require no consideration, as it should be supreme, and our girls taught to respect it and him.

In some instances, however, this has been disregarded, and been the cause of some dissension. No work should be undertaken, or entertainment given, which has not been submitted to him for approval.

If there is any doubt about the propriety of an entertainment, it is better to have it stopped at its inception, than to subject the clergyman to the disagreeable duty of asserting his authority, and causing idle talk in the parish, and consequent injury to the Society for wishing to do something improper.

The "Branch Helpers" and how best to assist them to live up to their name, requires much tactful management. The intention of the Society in instituting the order was more to retain the interest of the member than to gain her help; and great caution should be observed in admitting, or in giving much responsibility.

The membership before marriage should have been of some years, and the attendance faithful; then if there is ability, the Branch Helper may be of some service. But when they are admitted simply because of their marriage, and meet with the members regularly, having no special object for coming, there is danger of detracting from the spirit of the Society, and making the name "Girls' Friendly" a misnomer.

FREE SITTINGS.

AN ECCENTRIC man of Columbus, Ohio, visited New York, went to church and seated himself in the nearest pew. Soon the owner came in, eyed the stranger critically, and then, writing "my pew" on the fly-leaf of a prayer, handed the book to the intruder. The Ohio man read the message, smiled a beautiful smile, and wrote underneath, "Nice pew; what did you pay for it?" He kept his seat, and after the service dined with the pew-holder.

GOD always was an angel of help for those who are willing to do their duty.—*Theodore Cuyler.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM

OUR LORD WEEPING OVER JERUSALEM.

FOR SEPTUAGESIMA SUNDAY.

Catechism: 9th and 10th Commandments. Text: St. Matt. xxiii. 37. Scripture: St. Luke xix. 41-48.

THE main event recorded in this lesson took place on what we call Palm Sunday, the first day of Holy Week. It is a day of the strongest and sharpest contrast. Jesus rides into Jerusalem on an ass's colt, in fulfilment of prophecy. That act was a public claim to be the Messiah for whom Israel had been so long waiting. He Himself intended it to be such (v. 40).

"A great multitude" (St. John xii. 12) had come to Jerusalem for the Passover; a greater crowd than usual, because of the fame of Him who had raised Lazarus from the dead. This crowd which poured out of the city to meet Him when they heard He was coming, recognized His claim to be Messiah and saluted Him as such (St. Matt. xxi. 9).

In the city, on the other hand, it was not so. There the answer was not, "This is Jesus the Messiah"; but, "This is Jesus, the Prophet of Nazareth of Galilee" (St. Matt. xxi. 11). Even within the city, yes, in the Temple itself, there *were* some who shouted "Hosanna to the Son of David." And they were the children, babes and sucklings out of whose mouths praise is made perfect, when those who should have received Him are silent (St. Matt. xxi. 15). They, the chief priests and Pharisees, who could have saved Jerusalem if they had received Him that day as Messiah, only seek to put Him to death without making the people angry. The people just at this time seem eager to hear and receive Him.

But the sharpest contrast is in the scene of the Triumphal Entry itself. Jesus comes riding in the midst of a multitude shouting Hosannas and waving palm branches in sign of victory. This glad, gay procession comes to a turn in the road where the holy city and the beautiful Temple suddenly come into view just below, and across the brook Kedron. And He for whom all these glad shouts are given, suddenly breaks out into loud weeping. At the grave of Lazarus He had wept silently for His friend; here He breaks out in sobs of sorrow for His own beloved country, whose day of Grace and opportunity was now forever gone. Because Jerusalem, as representing the nation, knew not the time of her visitation, *now* the things that would have made for her peace are hid from her eyes. For the same reason a swift and sure judgment was coming upon the city.

The cause of the Saviour's grief is found in those three scenes or pictures which came before Him. First, because they had not known their opportunity and had rejected His ministry as He came to bring salvation to them. Second, because, as a result of that lost opportunity, it was now too late. The day of grace was past. He knew that they, His own people, would bring about His Crucifixion. Third, the terrible judgment which must come upon the city as a result. He foresaw the destruction of the city by the army of Titus only forty years later. At that time of terrible suffering and destruction, His words were literally fulfilled. The "trench" was cast about the city and what in many respects was the worst seige in history, resulted. Beginning at the time of the Passover when the city was crowded with visitors, terrible suffering resulted and myriads perished. The city was totally destroyed.

No wonder Jesus was overcome with weeping as He saw that fate overhanging the beautiful city He loved so tenderly.

Having brought out the main facts of the lesson as above, the lesson to be impressed upon the minds of the children is the main truth which underlies the whole narrative. *Jesus was the Messiah expected by the Jews, but they did not accept Him.* That appears from what has already been said. It is taken as the main thought in the lesson because it is plain that the triumphal entry thus in fulfilment of prophecy (Zech. ix. 9) has little meaning aside from that truth. And it was because when He was *so* coming, He knew that rejection awaited Him, that He is overcome by the apalling consequences to His beloved people. A personal application can also readily be made of the same lesson. He is more than the Jewish Messiah, sent to save His country, but rejected by them, though He still loves His country. He is just as truly the Son of God, the Christ sent to save every man. And He loves every man, whether he receives Him or not. If a man will not receive Him, judgment will come to him just as surely as it did to Jerusalem. And just as it grieved the Saviour to think of the suffering that was coming to His country, so it grieves Him to think that men will not receive Him and must suffer the awful consequences of choosing to be wicked instead of accepting the salvation which He brings to them.

Between verses 44 and 45 there comes what is told in St. Mark xi. 11-14. He goes into the Temple that first day, but it is toward evening, and He returns to Bethany to spend the night. He has announced Himself as the Messiah. The next day He asserts His authority as such. First over nature, when He curses the fruitless fig tree. Then He enters the Temple and cleanses it as He had done at the beginning of His ministry, only He is more severe in His condemnation now. He asserts His authority over the Temple, and in spite of the fact that the Jewish authorities had for some time been seeking Him, He takes possession of the Temple as by right, and for the few remaining days He taught there every day (St. Luke xxi. 37). This was in the "Court of the Women," and the "cleansing" was in the Court of the Gentiles. [A photograph of Butler's "Model of the Temple" will make all points in connection with the Temple clear and will be found a very helpful thing in S. S. work. To be had from Thomas Whittaker, 2 Bible House, New York, for $1.]

Lessons of reverence for God's House readily appear from this incident. "He would not suffer that any man should carry a vessel through the Temple." He plainly wishes us to put a difference between holy things and common. This prohibition was applied to the outer courts of the Temple; to the sacred building itself, the people had no access.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

VIEWED AS A LAYMEN.

To the Editor of The Living Church:

FOR some years we have been active in Church work and especially in that of Missions, and it would seem that it is just and right for us to voice through the Church press the result of our observations, with no *"malum in se,"* but with a spirit of charity, and the hope that the matters mentioned may receive the serious consideration of the clergy as well as of the laity, and that a better state of things may thereby result.

As a layman, we feel that not a little censure has been unjustly laid upon the lay workers in the Church. Every now and again we get from the pulpit a pretty sharp rap on the knuckles for not doing our duty. The allegation is that we do not attend parish meetings, and do not contribute as we should to the needs of the Church; and that we are niggardly in our giving to the work of Missions. Now all this may be true and doubtless is; but there is just this to be said on the other hand.

In the parishes in which we have worked the most earnestly, there has been little or no harmony between the rector and the laymen. The rectors are prone to ignore their would-be workers. There is a spirit of "Bossism" among us. We seem to think that the rector of a parish should be a moral leader, not a "boss."

The laymen are the bone and sinew of the Church, while the priest may be the brains, and the Church cannot grow without both; but the bone and sinew cannot be coerced. They have brain enough to know when a rector is, as it were, "working" them for his own selfish ends. Mankind is like some of his more lowly neighbors in the brute creation, he is an observant animal and cannot long be hoodwinked and befogged. By and by he opens his eyes and sees that he is enveloped in a dense fog. Some rectors thunder at the parish and tell us what God will do to us, etc. How do they know all this?

Others tickle the fancy of the parish by dramatic effects, and that fails.

What the Church needs, in our opinion, is men in the pulpit. Parishes want in the rector a man to whom they can go in all confidence, as they would go to an honest, straightforward brother.

The lay men and women are ready and desirous of helping forward the Church work, but they will not uphold the hands of men in whom they have no confidence, and it is discouraging to hear from one and another layman and lay woman: "When will we have a change of rectors?"

The parish priest of to-day is prone to wrap himself up in his clerical sanctity and hurl dogmas at his parishioners. They submit to it for a while and then drop out, and our parishes dwindle.

The Church is, beyond doubt, historic, and, we believe, the best and truest exponent of the living faith, once handed to the Apostles, but we cannot, it seems, live by faith alone, nor can we hope to add souls to our ranks till we throw off practices which alienate our laymen. We must adopt more the spirit and practice of true religion, and by a truly Christian demeanor prove ourselves Christians (followers of Christ) in the purest and broadest sense. Cold adhesion to religious form will not accomplish it. We want the clergy to treat the lay workers as if they were fellow-helpers, not as so many slaves to be ordered about and driven at the whim and caprice of the parish priest. And we feel that until this spirit is abolished in the Church, its growth and expansion will be very limited. It was the abuses in the Church of his day that impelled Martin Luther to revolt; and while to-day we do not as a rule take such radical measures, we are prone simply to drop out quietly and so the Church is daily weakened. It will not do to allege that the Church is better without such lukewarm members! We do not think so. We feel that the Church needs even the humblest worker.

We have seen the splendid results of the collections of the children for Missions. They are feeble folk; however, is it safe to ignore even a child? We believe that every man, woman, and child, has some good in him, and that if our priests would exercise more carefully the spirit of the Master, our parishes and all the accompanying institutions of our Church would grow and expand, and we would need no periodical revival movement to fill the ranks of the Church workers.

We seem to view the typical rector in the light of a brother set apart to lead the brethren in spiritual things by the force of his example, as well as the precepts of our most holy religion; and the moment he forgets this and assumes the role of a "dictator," that moment his influence wanes, and the fabric of the Church begins to decay and it is only a question of time.

A rector can accomplish more by his example than he can by dogma. Let us have more cordiality between priests and laity, let our clergy come down more to the level of the lay brother and sister, and work with them, and we believe that our beloved Church will grow more rapidly than by the present stilted measures that are in vogue. HERMAN HAUPT, JR.

THE CLERGY AS VICARS OF CHRIST.

To the Editor of The Living Church:

I READ with interest the editorial in your issue of Jan. 10th, entitled "What is Churchmanship?" It is fresh and instructive. I am impelled, however, to break through my habit of late years and write you a word of questioning, rather dissent, from the use of a word by the writer in one part of the article, thinking he did not say what he meant; or mean exactly what he said; or that what he said will be misunderstood by others, and so come to a wrong conclusion.

The writer says: "He [our Lord] commissioned His Apostles thus to be His *vicars* on earth; and since they must die, while the Church must live, He authorized them to extend the *vicariate* to others whom they might commission, by the laying on of hands. And so His *vicars* as Prophets, Priests, and Kings, became an endless chain, that time might not break" (p. 364; italics mine).

Of course I allude to the words "vicar," "vicariate"; words much used and certainly abused in the long controversies of the past, and out of which many—perhaps most—of the misunderstandings and trouble, especially in Western Christendom, have arisen.

A vicar, says Stormonth, is "one who supplies the place of another, a substitute"; and, generally, it is understood to mean "one acting for another"; of course the implication and understanding are that the "another" is not present—and such I take to be the whole "vicariate" idea as exhibited in the theories as to the ministry, and theology even, which have obtained for the most part in the Western Church. They have been based upon the idea of the absent and not the present Christ.

How these ideas came to obtain can but be indicated here. First: the theory and practice of the Empire; the officials in all its parts, away from Rome, were the "vicars" of the Emperor, seated on the Seven Hills. Next, the philosophical idea of the Transcendence, as opposed to the Immanence of God; an idea probably adopted, at least adapted, from the philosophy of Epicurus—the absent gods, enjoying themselves somewhere in the heavens. The too literal understanding of some texts of Scripture, as when our Lord spoke of "going away," etc.—as if He were limited by time and space. The conception that "Heaven" is a material place, somewhere in the universe, beyond the fixed stars, perhaps.

All these led up to the idea of the "absent Christ," and so we do not wonder at the incoming of the "vicariate" idea, and the logical climax has been the "living Pope," the "vicar" of the "dead and absent Christ." I briefly state the case.

Now it seems to me that the "Catholic"—certainly the Scriptural idea—is based on the Living and Present Christ. "He was dead, and is *alive* again." "Lo, I am with you always." Your writer will say that the Gospel is the "Gospel of the Kingdom"; there can be no other. It is here on earth, and always shall be; and the King Himself is always here. He is present because He is "Very God of very God." He is here by the Comforter, the Holy Ghost; who, if He has a "vicar"—which is a very doubtful use of the word—is His true and only "vicar" here. He is here in and through "His Body which is the Church." And, last, He is present in His Holy Sacrament—or Sacraments, rather; how, we may not know, indeed may not ask.

In consequence of all this I have been accustomed to think that the Ministry are the visible representatives of the present but invisible Christ. It is He, as Prophet, Priest, and King, who really officiates in all the offices of the Church, we see Him not, but by Faith know He is here. "Lo, I am with you always." The present and not the absent One.

If the word "vicar" means this, and not the absent Christ, or if this is what your writer means by it, I accept it; but the history and use of the word in the Western Church for a thousand years carries with it the "transcendent" and not the "immanent" idea. D. D. CHAPIN.

Brandon, Vt., Jan. 19, 1903.

[We reply, of course the understanding of our correspondent is correct. But the misunderstanding and abuse of the term *vicar* in Western Christendom has, in our judgment, arisen through the claim of the Bishop of Rome to be the sole vicar—or perhaps preëminently vicar in a unique and exclusive sense—rather than through the limitations of Transcendentalism. The fact that the ministry bears the commission: "As My Father hath sent Me, *even so* send I you," is the proof of their vicariate. They could have no power to act in behalf of their Lord were it not so. They would be but preachers and not priests. But of course it is equally true that in the exercise of their vicariate they are guided and assisted by the ever-present Holy Spirit, whose presence in the Church is the guarantee that the human vicariate is not absolute, but partial only, and subordinate to the overruling guidance of Him who leads the Church into "all truth."—EDITOR L. C.]

THE RELIGIOUS CENSUS IN LIVERPOOL.

To the Editor of The Living Church:

WITH reference to the "Church Census" taken in Liverpool some weeks back, and referred to by your London correspondent, I should like to mention that certain facts should be taken into account.

Of the 35,330 attendances at Roman Catholic churches, probably more than nine-tenths of these were made by Irish people. The number of Irish dwellers in this city is computed at about one hundred thousand. Romanism, apart from the Irish section, is a very small quantity in the religious life here.

Again, if we deduct the Presbyterian and Calvinistic Methodist attendances from the Dissenting totals, it would leave the figures for the English Dissenting places of worship at 55,160, which is a good deal behind the Church total of 67,898; so that leaving out the Scotch and Welsh elements, the Church is certainly stronger than Dissent.

Of course, the Calvinistic Methodists are nearly, if not all, Welsh people, and the actual number of English who are Presbyterians is very small.

In a city with such a huge Irish population and tens of

thousands of Scotch and Welsh, the Church here can never hope to compare favorably numerically with other cities with a larger proportion of English; but doubtless under the wise rule of Dr. Chavasse, the Church here will gradually grow in strength, especially when the proposed Cathedral is an accomplished fact.

Yours faithfully,

Charles E. Brammall.

Liverpool, Jan. 10, 1903.

AN UNUSUAL SERVICE INDEED.

To the Editor of The Living Church:

AS THERE appears to have been no editorial or other comment in your columns concerning "An Unusual Service" (p. 289, first column, edition of Dec. 20, 1902)), may not one ask, When will such things cease as Congregational, Baptist, Methodist, Reformed, and Presbyterian pastors vesting in surplices and cassocks and taking part in our Church services?

Does not the rector of St. Stephen's Church, Newark, N. J., know the Church's law, that "no man shall be accounted or taken to be a lawful Bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he . . . hath had Episcopal consecration or ordination"? Even a "lay reader" must be authorized by license, or otherwise, even to read lessons.

Wm. Stanton Macomb.

256 S. 38th St., W. Philadelphia, Pa.

St. Fabian, 1903.

WILLIAM SMEDLEY, CHOIRMASTER EMERITUS.

To the Editor of The Living Church:

IN A recent issue of your admirable paper there appeared a most interesting and, to me, most pathetic account of a parting scene in the choir room of St. James' Church, Chicago, when the resignation of the veteran choirmaster, William Smedley, took effect because of approaching blindness. Will you permit me to say a word? I feel I must speak!

When the undersigned went from Trinity College to pursue theological work in the General Seminary, New York, it was my ambition also to study sacred music. Upon the advice of a friend, I received instruction from Mr. Smedley, in order to secure, if possible, an appointment as a volunteer bass singer in Trinity Church choir. And because of this preliminary instruction I succeeded in passing the examination of Dr. Messiter, and thus became a member of the finest choir in New York City. There I found Mr. Smedley as the alto solo singer, and there he remained during my three years' membership, until my retirement at my ordination in 1884. In those days the choir lunched together in the school building in the rear of the church, and thus one became thoroughly acquainted with the personnel of the choir. At these gatherings the *mercenary* side of the chorister was painfully revealed; with many it was merely a matter of dollars and cents whether he sang in a Christian temple or in a Jewish synagogue. But not with *every* member of that choir was this the case, certainly not with Mr. Smedley. A few of the men choristers were devout communicants of the Church, and it was the custom in dear old Trinity for the white-robed singers to kneel together in a body, to receive the priceless Gifts of the Altar, before any of the congregation. Among that number one always found Mr. Smedley. His religion was evident. He loved his art. He was ever enthusiastic about music, and his heart was in his work. But his Christian character impressed his environment. He was ever modest—not a characteristic, as a rule, of musicians—ever humble-minded, ever courteous and affable, ever the true Christian gentleman. He commanded our great respect and he always had it. I shall never forget one incident, when Bishop Potter ordained me in Grace Church on Trinity Sunday in 1884, thus bringing my membership in that historic choir to an end. In the afternoon of that ever-memorable day I ascended the pulpit of Old Trinity to preach my first sermon. And after the service, when saying good-bye to the members of the choir, Mr. Smedley grasped my hand, and with that genial smile that was ever his, and with genuine kindness beaming from his eyes, he said to the newly-ordained deacon: "God bless you in your future work."

Thus we separated; eventually I came East to Bishop Seabury's old parish, and he went West to Chicago. Occasionally there have appeared reports of his musical labors in the Church papers. But we seldom met, and I am sure I have not seen him for ten years. But I was always interested in his doings. And when I read the account of the pathetic scene when he formally retired from his work in St. James' Church, Chicago, because of blindness, I could with difficulty keep the tears from my eyes. May God give him His richest blessing!

One word more. The vestry of St. James' Church, Chicago, are deserving of all praise for making a substantial provision for Mr. Smedley's old age. I am sure he has ever served the parish loyally and well. And I am certain he merits this gratifying recognition of his work at their hands.

Alfred Poole Grint.

New London, Conn., Jan. 20, 1903.

A ROMAN MISSION TO "NON-CATHOLICS."

To the Editor of The Living Church:

WE HAD two Roman priests of the Paulist Fathers with us for two weeks, giving a mission to "Non-Catholics," as they termed—"Non-Romans" would have been more correct—through a system of a "Question Box." The Church came in for a large share of misrepresentation. Many of the answers were decidedly pointed. Strange to say, the secular press fell into the trap and gave large space to the nightly proceedings and the replies to the "self-imposed" or "inspired" questions. One priest, speaking on Confession, made the statement that one High Churchman sent his people to the Roman Church to make their confession whenever he went off on a vacation. The Anglican Church denied the Real Presence. She had no priesthood. Her orders were defective, lacking in matter, form, intention, and mission. Has the Roman Church so quickly forgotten the Reply of the two Archbishops of the Anglican Church to the Pope's letter on Anglican orders? It still remains unanswered.

Our papers would not allow the privilege of refuting these slanderous statements. Many questions were handed in that received no recognition.

Churchmen should be prepared to receive these men where and whenever they appear, and show through the press, if accessible, Romanism in its pure light, and vindicate the Doctrine and worship of the American Catholic Church.

St. Paul, Minn. W. L. Cullen.

THE CHURCH AND YOUNG MEN.

To the Editor of The Living Church:

IN CONNECTION with the department of Sociology at the University of Chicago, a special investigation is being made of religious work on behalf of young men. The results are to be published in book form, and in order that the volume may be comprehensive and of real service, facts and suggestions from rectors, superintendents, and other Church workers will be welcomed. Information as to books and magazine or newspaper articles bearing upon the subject is also desired. Any measure of coöperation will be much appreciated.

F. G. Cressey.

University of Chicago; Chicago, Jan. 20, 1903.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

ALLOW me a little space in your valued columns in answer to a letter just read from our worthy friend, the Rev. E. W. Worthington. Your correspondent tries to prove that a change of name is highly advisable on the grounds of divine *command* and *approval*. I am sure we all agree that God's commands must be obeyed. I am also sure that no child of God could long live happily without the approval of his Heavenly Father. But have we received a command in this direction as yet? Have we seen anything in the progress of our dear Church which compels us to entertain the hope that legislative action ought to be taken for this purpose? Do the signs of the times point to the need of a new name? For many years we have been called The Episcopal Church. Very few "outsiders" know us by any other name. And why? Simply because we, as a Church, have been emphasizing through all the years of corporate Church life, the need of an historic Episcopate. We have been judged by what we have taught. We have reaped what we have sown. Have we been mistaken? The world never thinks of our Church as a *Protestant* body. At least I have not found it so. It puts us down somehow as a kind of foster-child of Rome. It judges us mostly by what it sees

going on among the extreme High Churchmen. And the impression is, we are somehow "apists." Perhaps Rome tries to keep up this impression. Be that as it may, the fact still remains. Let us argue from the *facts of the case.*

I do not say that change of name is unnecessary because the world misunderstands us. But, *that being the case,* why should we change our name? It would not make *us* any better, as a Church. It would not promote missionary enthusiasm, ar make us, as a corporate entity, more aggressive. A new name would not bring new life, and *new life* is what the Church needs. Let the character of her membership be lifted to a higher plane of action and then a new name will *force* itself upon us. But has that realized character come to view? We do not see it. I grant that, socially and perhaps intellectually speaking, the Episcopal Church takes a very high stand. But the Church is not here to emphasize those phases of life. She is here to present Jesus Christ in the lives of its members so forcefully and attractively that others shall "take knowledge of us that we have been with Jesus," and that it is good to be with Him. We need, therefore, a higher type of character before we can stand before the world as having been re-baptized. Things come before names. We dare not call ourselves "The Church," or "The National Church," or "The American Catholic Church," or "The Church in America," or any such imposing and comprehensive name, until we have been justified in assuming so great a prerogative. We may claim all sorts of historic prestige and argue that because we can trace our ecclesiastical lineage back to apostolic times we have a right to a name which will more nearly fit our Church views, but then we forget that even the deluded Baptists *claim* a lineage which finally lands them beside John the Baptist! Have they found their aggressive growth in this fact? Hardly.

Mr. Worthington says that God released Jacob from "the belligerent, sectarian name of 'supplanter' and gave him a name to live *up* to rather than *down* to." Did He? I think Jacob released *himself.* His struggle at the brook Jabbok *gave him the right to have his name changed.* Jacob wrestled, and said: "I will not let thee go except thou *bless* me." *Then* it was that the right to have his name changed came, and he was ever after called by a name which denoted that he had "power with God and with men." Let the Episcopal Church, as she is called, show such power, and her right in claiming a new name and place will be justified.

HUNTER DAVIDSON.

Painesville, Ohio, Jan. 24, 1902.

"FATHER" AS THE TITLE OF PRIESTS.

To the Editor of The Living Church:

I AM at a loss to understand why priests in the American Church are not uniformly addressed and referred to by the ecclesiastical title of Father.

I presume the editors of our Church papers are handicapped by the fear of unduly alarming the tender consciences they have in hand to educate and train in true Churchly ways, with whom expediency is a wise and necessary policy in our present state of heterogenous Churchmanship.

And some halting editors and many others, even Catholic-minded clergymen (I suppose, Mr. Editor, I ought to put quotation marks around the troublesome word Catholic, so as not to imply that there is any body or party in this Church not every whit Catholic) are discouraged from the use of the term Faher by a certain influential and greatly respected section of advanced Churchmen, who for reasons not generally known, decline to speak of themselves or fellow-priests as Fathers.

Another cause of this presumable neglect is, no doubt the self-reference of the thing, which makes a specially manly and modest priest hesitate, to teach his people that they should give him the title that belongs to his office, as if he were necessarily guilty of self-seeking in so doing. It would be an awkward predicament for a right-minded person always to fear to act because of the suspicions his natural enemies might attribute to his conduct. In a layman who is manly and modest, we call it moral cowardice, when he fails to stand up for his religious priciples for fear of being laughed at or considered hypocritical. Shall we for a moment countenance the charge that there is chiefly ambition, pride, or vanity lurking in the title, by fearing to assume or encourage it? Whereas in the term Father there is connoted the very essence of holy tenderness, shepherdly care, priestly prerogative.

I was strolling one afternoon, long ago, on the outskirts of St. Augustine, Fla., when a sweet-faced Minorcan boy about fifteen years old, in passing, said: "Good evening, father," with such an accent of filial respect as put into my mind, I confess, an almost new idea of what a priest could be to a parish of Catholic-minded Christians. The bugbear and elegant companion aspects seemed then to turn to contempt before that of the spiritual father. Is it because the academic title of Doctor conveys little else than the idea of honor or intellectual distinction that we never think of denying it to those entitled to that degree, and have no such scruples of encouraging spiritual arrogance and pride?

I am by no means unaware of the embarrassment and wincing often caused by some well-meaning Church people who rub it in rather conspicuously in trying to be correct and thoughtlessly address one as Father So and So, with undue stress on the name, before a promiscuous company, among whom some deny the title, mindful of a recent papal bull; others have Protestant objection, with show of Scripture, to calling any man on earth Father; while still others have whims, prejudices, or reasons of their own; Episcopalians, inclining them to retain the customary habit of Mistering their priests, as if they were lay ministers. The good sense that uses the title sparingly, but never backs down when necessity demands its use, is something that needs to be generally acquired by American Catholic neophytes.

All the world calls the Roman clergy Fathers, because there is no doubt that they are priests, in their own estimation; and the rest of the world takes them at their claim, whatever idea it may have of the priesthood. Is it not due to divisions among ourselves, part realizing the fact of priesthood, but the larger part mistaking it for the Protestant idea of ministry, that in past generations the habit was fixed on this Church of calling her priests Misters? Is there any solid reason why the priests of the Episcopal Church should be called by another name than the priests of other Churches, when the priesthood is the same the world over?

There are some of us very ready to justify certain of our modern departures in practice from the ancient universal deligion by bits of history as precedent. I presume there are those who can show instances of priests being sometimes called by titles in foreign tongues not equivalent to Father in ours. But in America *Monsieur le curé* becomes Father Jaques, let us say; never Mister this or that, while Father John of Cronstadt, and Père Lacordaire of France are known as such the world over. Fortunately many of our most distinguished priests are marked by the degree of D.D., though we read often enough of plain Mr. Keble, or Keble—great without a title.

There was a sort of rule, more honored now in the breach than in the observance, by which it was agreed to call only those in religious Orders, Fathers. But the American Orders do not hold to it altogether, and everywhere now, with notable exceptions, the tendency grows to apply the endearing word to the clergy in general, as priests.

If the American clergy are true priests, is there no term by which to discriminate them from mere preachers? Is there no fitness in giving them the title by which all other Christian priests are called? Does not the almost universal tendency of other than Episcopalians to call us "Doctor" or "Elder" or "Brother" suggest the propriety of restoring the title to our priests had when they were yet, as it were, in the loins of the undivided West? Must we invent a new name for the begetters of spiritual children so as to emphasize our Anglo-Saxon independence and almost fatal separation from the rest of the Church? And is there no thought, in the unhesitating cry against worldliness in the clergy, of the effect that softening word, Father, to remind us of our profoundly spiritual relations with men? What can the Searcher of Hearts think of the reasons that have prompted this little portion of His Church, so vigorous and complacent, to despise the name by which He evidently designed His priests should be called?

It was Archbishop Fenelon who reminds us that when the great St. Augustine used to ordain his priests he would say to them: "Be fathers, but that is not enough, be mothers, too." The good Archbishop also recalls a similar, possibly stronger, figure denoting priestly tenderness, where St. Paul, speaking of himself and other apostles said: "We were gentle among you, even as a nurse cherisheth her children."

And yet we shall be told—"Cultivate the thing, never mind the name"—an answer which the whole Episcopal Church seems to be rising up against in her demand of a change of her corporate name.

Somehow there is power as well as comfort in a right, appropriate name.

W. B. COLEMAN.

Utica, N. Y., Jan. 24, 1903.

Papers For Lay Workers.

By Mary J. Shepperson.

ENTERING WEDGES.

By Mary Johnson Shepperson.

SOMETIMES the entering wedge to a home is a cheap toy for the children. Penny toys "enough to go around," are even more appreciated than one single "big" gift. Sometimes, a saucer of pudding left from dinner, for the grandmother, or a few flowers, touch the right key. The poor love their home, and have a desire for beauty. Often their fondness for art is misdirected, but I have seen some good pictures. The Perry Co. is certainly doing a noble work.

Hints on nursing or on making over clothes raise one highly in the estimation of many a mother. "You seem to have some sense," when taken as it is meant, is the deepest flattery. The poor crave sympathy and common sense.

After visiting a family, jot down the names and ages of the children, and any distinctive features of your call. To be popular you must call the children by name. In a large parish, and with the usual big family, memory unaided must fail.

Study what interests the mother and the older members. In the tenements you will find some excellent conversationalists. Nowhere, especially in the big cities, is humanity more diverse. Sin, sickness, business failures, have placed educated and refined, ignorant and dirty, side by side. The most traveled are, of course, the Jews. They are always ready to talk on sacred subjects—a most devout, and at the same time, a most frivolous race. Their children are remarkably well trained.

A call, about five, when the father is home, is appreciated. If he attends church, the entire family will follow. A brief stay, because near dinner-time, will be expected. The family may be at table. If so, you can learn their real condition as to need. After five, I would not visit promiscuously.

The poor take much interest and pride in their church. They avail themselves, too, very eagerly of its social privileges. By nature they are social. The necessary borrowing and "giving lifts," fosters this quality. They have, however, as distinctively "their own set" as has "the upper ten." One woman would have been glad to attend Mother's meetings, had it not been for the presence of Mrs. Ramosetti, the fruit vender. She lived near, and so could be very friendly, if given "the least occasion"!

The English and the Irish are frequently in separate houses. Each makes the other's life a burden. The one is "stuck-up," the other "dirty." The negroes have the best reputation with the landlords.

This afternoon, I found a "father" at home. He so missed the men's club room, which our parish had had, he said, years ago. He had much enjoyed, however, the lecture last winter. The Public School lectures were often too far away and took car-fares. He told me that when in New York, he had invited a friend to their church club. The man was an infidel, but after enjoying dominoes and a book of travels, how could he but "take kindly" to the closing service? He became a Methodist minister. "Every church should have a club room for workingmen," he said, "not that one should never bide at home, but it brightens one up a bit.". Does not the club help toward solving the saloon problem? One man discussed geography. In his final school examination he was discounted for saying that the Nile had a source, but indiscovered. He was told it had none. "I had heard in a lecture that everything had a source," he said. "Years later, I found that, remembering that lecture, I had replied correctly." I used his story to press home the truth that all things come from God, the Source, the Creator. Since, therefore, He covers and cares for all, we owe Him a full obedience.

If we ask the Spirit to help us "buy up the opportunity," the way will usually open naturally to speak of Christ. Never force religion upon people. Study Jesus' interviews. Study His figures, and St. Paul's. They are of every day life, adapted to everyday people. The men and women of to-day are the same as those of nineteen hundred years ago. The human soul changes but little.

It is easy finding reasons why other people should be patient.—*George Eliot.*

Literary

Religious and Philosophical.

The Essence of Christianity. A Study in the History of Definition. By William Adams Brown, Ph.D., D.D. New York: Charles Scribner's Sons, 1902.

Professor Brown says that he does not intend "to add another to the many attempts to define Christianity, but rather to analyze the problem involved in such a definition [which he does in his first chapter], and to give an account of the more important attempts which have been made to solve it."

His treatment of the Ancient Church is not valuable. He exhibits no real appreciation of the patristic standpoint; and, while right in noting that the Fathers did not undertake a scientific definition of Christianity, he fails utterly in discerning the real unity of conception which is found in all the orthodox writers of antiquity.

In defining the Catholic conception of Christianity he errs in supposing that it identifies Christianity with the Catholic Church. It indeed treats the Church as an essential element in Christianity, but Christianity itself is from the Catholic standpoint a religion—*i.e.*, a system of things by which men are brought into covenant relations with God. This religion has Christ for its Mediator and Head; the Church for its divinely organized society, and the sphere within which men are brought to God; the Sacraments for the instruments by which men are united with Christ, and made participators of Divine life and grace; the Faith once for all delivered, as a light to life; the Bible, as divinely inspired to establish men in the Faith which they have learned; and the Divine law and ecclesiastical precepts, as defining the manner of life which the Divine covenant demands.

The interesting part of this work is that which treats of modern definitions. Professor Brown is more at home here; and, while the definitions which he considers illustrate rationalistic vagaries rather than faithfulness to historic Christianity, a contemplation of them is instructive to those who retain ancient truths.

He devotes especial attention to the definitions of Schleiermacher, the Hegelians, and the Ritschlian school. He betrays a high admiration for Schleiermacher, and is inclined to estimate the Ritschlian theology more favorably than does Professor Orr in his well known book on Ritschlianism.

The writer thinks that we need some new Schleiermacher "to interpret the deeper feeling of the age." Such is not our view. Rather we need preachers who unite the qualifications of sound Catholic theologians with those of holy lovers of souls, capable of exhibiting to a distracted age the value and unvarying truth and reasonableness of historic Christianity—*i.e.*, Catholic Christianity. No other Christianity is really historic.

Francis J. Hall.

Vedânta Philosophy: How to be a Yogi. By Swâmi Abhedânandi. New York: The Vedânta Society, 1902.

We can thank the writer of this volume for a frank exposé of the true inwardness of the recent efforts to commend the Vedanta Philosophy to the Anglo-American public. This philosophy, adapted, so far as is possible, to modern modes of thought, is by Abhedanandi, Vivekanandi, and others like them, set forth as a philosophy of life and a practical religion superior to Christianity. It commends itself subtly to the modern mind, by idealizing and exalting selfishness into the great central principle of all religion. The essential contrast between this heathen philosophy and Christianity consists in this, that Vedânta philosophy finds the Self to be God, and Christianity demands the surrender of self, in order that man may find God.

This gives us the key to the entire system. All of the various practices recommended, all of the "yogas" or methods, lead ultimately to this self-same goal, the realization of the divinity of Self. The belief in a personal God, in a Revelation from Him, in duty to Him, and all else implied in the expression "Revealed Religion," is rejected as untrue and unnecessary to the true Yogi. All this has an intensely practical side, especially from the point of view of the astute, Oriental, would-be reformer of Occidental Morality and Religion. For, be it well understood, the neophyte in these arts needs the "guru," *i.e.*, spiritual teacher and guide, to direct him, would he not suffer mental, spiritual, and physical shipwreck.

The entire "science" of "yoga," or practical religion, the goal of which is "the union of the individual soul with the universal Spirit," is here treated in all its fulness. There are five "yogas" or methods of attaining this desirable end, the nature of which is nowhere explained, perhaps because it is one of those recondite doctrines that cannot be safely inculcated except by a "guru." *Hatha Yoga* consists in the absolute control of the body and all of its functions. Unfortunately for dwellers in our climate, to attain the perfection of yogihood along this line, it is needful to "live in a secluded spot, and where the changes of weather are neither sudden

nor extreme." Moreover, the seeker after truth must be a vegetarian! *Raja Yoga* "deals entirely with the mind and psychic powers, and may be called the science of applied psychology." Its main purpose is to strengthen the will so as to lead to the power of concentration and meditation, and so to the ultimate goal of all religions. *Karma Yoga* is the path by which those who do not believe in a personal God and are not devotional, yet reach the highest goal of all religions. It is the method of working simply for work's sake, without regard for the results, and by it the yogi is freed from the operation of the law of cause and effect! This is the frankest statement of Atheism in the book. *Bhakti Yoga* is "the method of devotion," intended for "those devotees who, conscious of their own weakness, arising from lack of self-control or knowledge," take refuge in the Supreme. *Jnana Yoga* is the method of Wisdom, by which the yogi realizes the Absolute Truth. The yogi, recognizing Self as divine, and the source of all truth, rejects the worship of a personal God as proceeding from ignorance of the divine nature of Self. Upon this discussion follows an essay on the "Science of Breathing," in which perfect control of the respiratory nerve centres is the goal in order to the attainment of perfect health. The final chapter on "Was Christ a Yogi?" which answers the question in the affirmative, and parallels the miracles and sayings of our Blessed Lord with those of Hindoo yogis, notably Buddha, Krishna, and Rama-Krishna, is too blasphemous even for discussion or criticism.

The frank Atheism and unmitigated selfishness of this philosophy should be sufficient to condemn it. And when we reflect that certainly such writers as our author try to show it in the best possible light, how utter must the darkness of the heathendom appear, of which this is the most favorable and plausible statement! For, consistently practised, this system would lead to the overthrow of the family, the Church, and the State, these three great institutions established of God for the well-being of man.

F. C. H. WENDEL, PH.D.

Constructive and Preventive Philanthropy. By Joseph Lee. With Introduction by Jacob A. Riis. New York: The Macmillan Co. Price, $1.00 net.

These are the adjectives of a new era, of whose beneficent undertakings this little book is the primer. St. Martin, in the old era, seeing a coatless beggar by the roadside, took the shining mantle from his own shoulders, severed it in twain with his sharp sword, and shared it with his mendicant brother. And then there was a splendid vision, and in Paradise St. Martin beheld the Divine Brother of all wearing the severed half. Thus the saint was blessed, and went upon his journey with a rainbow in his soul.

But the next day—if we may venture to add a chapter to this legend—St. Martin came upon another coatless beggar, to whom, in joyful memory of the heavenly vision, he gave the other half of his knightly gown. And this beggar was no heavenly visitant in disguise, but belonged quite to the other place, being a scoundrel, who had deserted his wife and six small children, who had no coat because he had pawned it for drink, and who straightway proceeded, by pawning St. Martin's coat, to get more viciously drunk than ever. St. Martin went his way with a rainbow in his soul, but the beggar had been given a curse instead of a blessing. The philanthropy of St. Martin had consigned him to the devil.

The new philanthropy, such as Mr. Lee's book represents, is intent not on the saving of the souls of the philanthropists, but on saving the souls and bodies of the needy. It tries to help the poor out of their poverty rather than in their poverty. It maintains libraries, builds model tenements, establishes vacation schools, opens public play-grounds, conducts boys' clubs, and in twenty other good, sensible, and effective ways administers genuine help. This admirable little book tells the encouraging and inspiring story of the new philanthropy. It reveals the strong forces which are slowly making this bad old world respectable and even Christian. Mr. Lee introduces his chapters with useful bibliographies, but his words are based on actual experience, rather than on books. Here is aroused the question of the man with awakened social conscience who asks, "Lord, what wilt Thou have me to do?" Mr. Lee will tell him what the Lord wants him to do, and will show him pretty plainly how the Lord wants him to do it.

GEORGE HODGES.

Preaching in the New Age: An Art and an Incarnation. The Carew Lectures, delivered at Hartford Theological Seminary by A. J. Lyman, D.D. Chicago: Fleming H. Revell Co. 12mo, 146 pp. Price, 75 cts. net.

This volume differs from most works on Homiletics in this: that it has not grown out of the lecturer's studies, but out of the student's questions. By invitation, the author obtained a hundred practical questions from seminary students, and wrote his lecture from the standpoint of the enquirers. He has thus shown what are the characteristics and needs of the new age, and so done it as to quicken thought and stimulate endeavor. The five chapters are: Preaching as an art; Preaching as an incarnation; Preaching in its relation to the New Age; the Preacher preparing his Sermon; the Preacher before his Congregation.

The author's style is somewhat brilliant, sometimes artificial. His attitude is well indicated in his answers to questions: "Preach your theology in living rather in speculative forms." How can the effect of sermons be made cumulative? Be a growing man yourself." "Does not modern preaching emphasize the human side of Christ too much? No; it does not emphasize the 'Immanuel' in Christ enough." "What will rally to the Church a larger percentage of men? A finer manhood in the pulpit." "A man can find the common ground between himself and his congregation by finding the common ground between his Master and the congregation."

We often hear the complaint made that non-Churchmen fail to appreciate the Church's position. Do the complainers realize that in the majority of cases the denominationalist gets his notion of the Church mainly from the utterances of her own pulpits? Is our average Sunday evening sermon one to excite the attention, interest, and admiration of our own people? Why then should it draw the outsider to appreciate and love the Church?

The pulpit is the weakest part of the American Church, and Dr. Lyman's book is worthy of study and earnest thought. It considers questions that every live clergyman ought to be asking himself to-day. Most of us can find in this volume, answers to some of our questions, that will prove both stimulating and helpful.

ALFORD A. BUTLER.

Problems of the Town Church: A Discussion of Needs and Methods. By George A. Miller, B.A. Chicago: Fleming H. Revell Co. 12mo, 190pp. Price, 75 cts. net.

The "needs" of the town church are many, and the author presents them plainly. The fact that he looks at them from the denominational standpoint impairs only in small part the usefulness of the book for Churchmen.

The bigness of the city church makes it unduly conspicuous. The fact is that over three-fourths of all the churches in the United States are in towns of eight thousand or less inhabitants; and it of course follows that nearly seventy-five per cent. of the pastors must labor in these towns. Mr. Miller has taken counsel with over five hundred pastors of such churches, and in the present volume presents a series of suggestive chapters based upon their replies. His standpoint does not prevent his seeing "the great evil of the sinful crowding of churches of different names" in each town, neither does it prevent his commending the devotional power of the liturgical services of the American Church.

As to his "Methods," many of them in form, and nearly all in principle, are applicable to the parish church of the town. He puts over-much stress on the machinery of methods, and too little on the spirit behind them. But he makes many good points, and suggests many more to think about. The book is thoroughly practical, and the majority of our "town" clergy will find it suggestive and helpful.

A. A. B.

The Christ of the Ages: In Words of Holy Writ. Being the Story of Jesus drawn from the Old and New Testaments, and compiled by Wm. Norman Guthrie. Cincinnati, Ohio: The Western Literary Press. Price, $1.25.

This is an attempt to put the life of our Lord into blank verse, almost in the words of the Authorized Version, except that the order of the words must be changed to secure the metre.

The author is one of the clergy of the Pro-Cathedral in Cincinnati.

Prayers and Thoughts for the Use of the Sick. Selected by Lucy Forney Bittinger. Philadelphia and London: J. B. Lippincott Co.

This excellent book will find appreciation among devout people, to whom sickness comes as a prolonged visitation, not with such severity, however, as to remove one's ability to minister to himself spiritually, somewhat at least. The parish priest also may find this book useful in the sick-room, though the prayers are intended to be said by, rather than on behalf of, the sick.

This work is, of course, a compilation. Who, with such stores of well-tried devotional literature as are at hand, would undertake to provide *De novo* readings and prayers for the sick? The three divisions of the book are Sickness, Recovery, and the Approach of Death: under each of which are Passages from Scripture, Passages of Poetry, and Prayers. The prayers are chosen with skill and at wide range. Some are from the ancient Sacramentaries, and not a few from the pen of Jeremy Taylor.

We commend this book, not alone to individuals, but especially to the Guild of the Holy Cross for Invalids.

A NEW RECORD of the life of Dr. Breck and his work in Wisconsin, Minnesota, and California, is announced to be forthcoming from the pen of the Rev. Theodore I. Holcombe, B.D., who announces the volume under the title *An Apostle of the Wilderness.* Mr. Holcombe places the price of the book at $1.25, and hopes to have it issued in time for Easter. His address is 123 West 66th St., New York.

THE *American Church Clergy and Parish Directory*, edited by the Rev. Frederick E. J. Lloyd, is announced to be now in press, with the information that it will be ready for delivery very shortly.

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

Copyright 1902 by Fleming H. Revell Co.

CHAPTER XX.

THE RESULT.

"HOW many did you say, Craven, of those Glengarry men of yours?" Professor Gray was catechizing his nephew.

"Ten of them, sir, besides the minister's son, who is going to take the full university course."

"And all of them bound for the ministry?"

"So they say. And judging by the way they take life, and the way, for instance, they play shinny, I have a notion they will see it through."

"They come of a race that sees things through," answered the professor. "And this is the result of this Zion Hill Academy I have been hearing so much about?"

"Well, sir, they put in a good year's work, I must say."

"You might have done worse, sir. Indeed, you deserve great credit, sir."

"I? Not a bit. I simply showed them what to do and how to do it. But there's a woman up there that the world ought to know about. For love of her—"

"Oh, the world!" snorted the professor. "The world, sir! The Lord deliver us! It might do the world some good, I grant."

"It is for love of her these men are in for the ministry."

"You are wrong, sir. That is not their motive."

"No, perhaps it is not. It would be unfair to say so, but yet she—"

"I know, sir. I know, sir. Bless my soul, sir, I know her. I knew her before you were born. But—yes, yes—" the professor spoke as if to himself—"for love of her men would attempt great things. You have these names, Craven? Ah! Alexander Stewart, Donald Cameron, Thomas Finch—Finch, let me see—ah, yes, Finch. His mother died after a long illness. Yes, I remember. A very sad case, a very sad case, indeed."

"And yet not so sad, sir," put in Craven. "At any rate, it did not seem so at the time. That night it seemed anything but sad. It was wonderful."

The professor laid down his list and sat back in his chair.

"Go on sir," he said, gazing curiously at Craven. "I have heard a little about it. Let me see, it was the night of the great match, was it not?"

"Did you know about that? Who told you about the match, sir?"

"I hear a great many things, and in curious ways. But go on, sir, go on."

Craven sat silent, and from the look in his eyes his thoughts were far away.

"Well, sir, it's a thing I have never spoken about. It seems to me, if I may say so, something quite too sacred to speak of lightly."

Again Craven paused, while the professor waited.

"It was Hughie sent me there. There was a jubilation supper at the manse, you understand. Thomas Finch, the goalkeeper, you know—magnificent fellow, too—was not at the supper. A messenger had come for him, saying that his mother had taken a bad turn. Hughie was much disappointed, and they were all evidently anxious. I offered to drive over and inquire, and of course the minister's wife, though she had been on the go all day long, must needs go with me. I can never forget that night. I suppose you have noticed, sir, there are times when one is more sensitive to impressions from one's surroundings than others. There are times with me, too, when I seem to have a very vital kinship with nature. At any rate, during that drive nature seemed to get close to me. The dark, still forest, the crisp air, the frost sparkling in the starlight on the trees—all seemed to be part of me. I fear I am not explaining myself."

Craven paused again and his eyes began to glow. The professor still waited.

"When we reached the house we found them waiting for death. The minister's wife went in; I waited in the kitchen. By and by, Billy Jack, that's her eldest son, you know, came out. 'She's asking for you,' he said, and I went in. I had often seen her before, and I rather think she liked me. You see, I had been able to help Thomas along pretty well, both in school and with his night work, and she was grateful for what I had done, absurdly grateful, when one considers how little it was. I had seen death before, and it had always been ghastly, but there was nothing ghastly in death that night. The whole scene is before me now, I suppose always will be."

His dead, black eyes were beginning to show their deep, red fire.

The professor looked at him for a moment or two, and then said, "Proceed, if you please," and Craven drew a long breath, as if recalling himself, and went on.

"The old man was there at one side, with his gray head down on the bed, his little girl kneeling beside him with her arm round his neck, opposite him the minister's wife, her face calm and steady, Billy Jack standing at the foot of the bed—he and little Jessac the only ones in the room who were weeping—and there at the head, Thomas, supporting his mother, now and then moistening her lips and giving her sips of stimulant and so quick and steady, gentle as a woman, and smiling through it all. I could hardly believe it was the same big fellow who three hours before had carried the ball through the Front defense. I tell you, sir, it was wonderful.

"There was no fuss or hysterical nonsense in that room. The mother lay there quite peaceful, pain all gone—and she had had enough of it in her day. She was quite a beautiful woman, too, in a way. Fine eyes, remarkable eyes, splendidly firm mouth, showing great nerve, I should say. All her life I understand, she lived for others, and even now her thought was not of herself. When I came in she opened her eyes. They were like stars, actually shining, and her smile was like the sudden breaking of light through a cloud. She put out her hand for mine, and said—and I value these words, sir—'Mr. Craven, I give you a mither's thanks and a mither's blessing for a' yau have done for ma laddie.' She was Lowland Scotch, you know. My voice went all to pieces. I tried to say it was nothing, but stuck. Thomas helped me out, and without a shake or quiver in his voice, he answered for me.

"'Yes, indeed, mother, we'll not forget it.'

"'And perhaps you can help him a bit still. He will be needing it,' she added.

"I assure you, sir, that quiet steadiness of Thomas and herself braced me up, and I was able to make my promise. And then she said, with a look that reminded me of the deep, starlit night outside, through which I had just come, 'And you, Mr. Craven, you will give your life to God?'

"Again my voice failed me. It was so unexpected, and quite overwhelming. Once more Thomas answered for me.

"'Yes, mother, he will, sure,' and she seemed to take it as my promise, for she smiled again at me, and closed her eyes.

"I had read of triumphant death-bed scenes, and all that before, without taking much stock in them, but believe me, sir, that room was full of glory. The very faces of those people, it seemed to me, were alight. It may be imagination, but even now, as I think of it, it seems real. There were no farewells, no wailing, and at the very last, not even tears. Thomas, who had nursed her for more than a year, still supported her, the smile on his face to the end. And the end—" Craven's voice grew unsteady—"it is difficult to speak of. The minister's wife repeated the words about the house with many mansions, and those about the valley of the shadow, and said a little prayer, and then we all waited for the end—for myself, I confess with considerable fear and anxiety. I had no need to fear. After a long silence she sat up straight, and in her Scotch tongue, she said, with a kind of amazed joy in her tone, 'Ma Faythe r! Ma Faythe r! I am here.' Then she settled herself back in her son's arms, drew a deep breath, and was still. All through the night and the next day the glory lingered round me. I went about as in a strange world. I am afraid you will be thinking me foolish, sir."

The stern old professor was openly wiping his eyes. He seemed quite unable to find his voice. At length he took up the list again, and began to read mechanically.

"What! What's this?" he said suddenly, pointing to a name on the list.

"That, sir, is John Craven."

"Do you mean that you, too—"

"Yes, I mean it, if you think I am fit."

"Fit, Jack, my boy! None of us are fit. But what—how did this come?" The professor blew his nose like a trumpet.

"That I can hardly tell myself," said Craven with a kind of wonder in his voice; "but at any rate it is the result of my Glengarry School Days." [The End.]

The Family Fireside

THE PRESENTATION OF CHRIST IN THE TEMPLE.

The aged Simeon, by earth's sorrows bent,
With loving footsteps to the Temple went,
Led by the spirit, we are told, that he
The promised Hope of Israel might see;
Awhile he prayed, when lo! a burst of light
Filled all the place; he started at the sight,
But here no awful vision met his eye,
Only a little Babe in mother-arms did lie,
A little Babe, but O, so wondrous fair!
Its beauty and its grace transfixed him there.
Nor was this all, for never child before
Upon its brows such Heavenly radiance wore;
His eyes were opened: Lo! this Holy Thing
Of Mary born, was promised Israel's King.
O longing eyes, devoutly waiting heart,
How blest to have in earth's great joy a part!

The Virgin, faithful to her Lord's behest,
Brought the Child Jesus that He might be blest
And set apart as holy to the Lord;
Her first-born by the ordinance of God,
And as a sacrifice to God on High,
She offered now two doves to typify
That this, the one great Sacrifice to be,
This God Incarnate, born to set us free,
Should first, His chosen from their sins release
Then send the Holy Ghost, the Dove of Peace.

The Master thus fulfilled His promised word
That Simeon on earth should see the Lord.
Giving its Heavenly brightness to the day—
Clasped in his arms, the promised Blessing lay.
A hymn of triumph and of joy complete,
Burst from those aged lips, in accents sweet.
A hymn, the Church of God will ever prize,
Of light and peace revealed to Gentile eyes.
And now it was that faithful Anna came,
With thankful heart to join the glad acclaim;
And pray the Lord upon His Church to pour
His brightest beams of light, forevermore,
And with prophetic lips she here foretold,
That which the Saviour's life should soon unfold,
The things that in Jerusalem should be;
For 'tis the world's Redeemer here they see.

O Blessed Child! by Heaven and earth adored,
One with the Father, Jesus Christ our Lord;
Possess our souls, that when life here shall cease,
We may like Simeon, "depart in peace."
Thou Glory of Thy people Israel,
Let Gentile children help Thy praise to swell,
And in our mortal bodies, Lord, may we
Shew forth the life, laid down for us by Thee,
And in Thy mighty Resurrection, find
The Gift, Thou wouldst bestow on all mankind.

—M. A. Holden.

COMFORT.

IT WAS but a short time since God had sent for the little girl to leave her earthly home, and come to a better place prepared for her.

There was no time to prepare her for the journey. She was not even allowed to say a last good-bye to her mother.

Her parents watched her departure with great sorrow, but with little fear, feeling assured that the God who had always blessed her so freely, would not take her from a home where she was so happy and beloved, unless He had a place ready for her where she could be even happier and more beloved.

They did not know that she, with other children, would be allowed to listen to prayers of gratitude and love that rise from earth, and repeat them before the Father, as an offering of sweet incense.

The little girl, in her higher life, was very happy in doing that, and asked, as a great favor, that if any such prayers came from her own dear ones, whom she had so lately left, she might be the one to repeat them to her loving Father.

When a season of especial thanksgiving came on the earth, so many prayers arose at one time, that the children could hardly repeat them as they came. The little girl was proud to be the bearer of prayers from her own loved ones. She had looked forward to this as the greatest happiness that could come to her.

But alas! The thankfulness was so mixed with sorrow, and tinged with disappointment, that it startled and almost saddened her. She could not wait until she might meet the Master, but begged Him to tell her what it all meant, and how her dear ones could be comforted, else she could not be happy, even in Paradise.

The Master had always loved the child, and He blessed her now, and "satisfied her soul with good things," because of the great love in her heart, and sent messengers in many ways to those on earth who loved her.

He let the morning tell them something of the radiance of His love.

He let the evening tell them, "there is no night there."

He let the clouds tell them of the beauties of her new home.

He let the wind tell them He held her in "the hollow of His hand."

He let the church bells tell them that she was continually serving and praising God.

He let the school bells tell them that she was graduated to a higher school.

He let the children tell them "of such is the Kingdom of Heaven."

And He Himself told them: "Be not afraid; only believe."

And those who loved the child received the messages with grateful hearts and answered: "Lord, we believe, help Thou our unbelief."

WISE WORDS.

By Abby Stuart Marsh.

ANECDOTES, like "lives of great men," should be carefully preserved and a knowledge of the same as widely spread as possible, that these "foot-prints on the sands of time" may be clearly seen of all men and serve as an inspiration to high thoughts and noble deeds. The following are worthy examples to the youth of all times and all nations.

Benjamin Franklin, America's model of industry, ability, and patriotism, was not preëminently a religious man, therefore this anecdote seems the more worthy of notice.

When the manner of opening the first Congress of the new Nation, the United States of America, was under consideration, the question arose, whether or no a prayer should be offered. Franklin, the learned printer, the statesman who had so ably represented our cause at the court of France, the philosopher who "snatched the lightning from the clouds," said: "It would seem that He who considers the fall of a sparrow, might be interested and aid in the rise of a great republic."

Our first martyred President, to whom so many quaint sayings, witticisms, and words of wisdom are attributed, once remarked: "God must be very fond of ordinary people, as He has made so many."

The late Dr. Patterson of Memphis, Tenn., held the chaplaincy of a Southern regiment during the Civil War. It was at a time when the resources of the South were at a low ebb, that General Robert E. Lee was to review the division to which the regiment in question belonged. Accoutrements and even uniforms were lacking alike to men and officers.

At the Captain's table, on the day before General Lee's arrival, the topic of dress-parade and uniforms coming up, it was found that no one was fully equipped; one officer could sport a sword, as showing his rank; another a cap; and another a coat; other parts of their clothing being as chance and the rigors of war admitted.

At last someone said: "And what will you wear, Chaplain? You have never even had the uniform of your rank."

"Oh! I have something," genially replied the young chaplain; and. to the repeated inquiries, "Is it a cap?" "Is it a sword?" he would vouchsafe no answer, telling his questioner to wait till the time of the expected review.

When the regiment stood, each man and officer in the best array he could muster, there was Dr. Patterson, dressed in his flowing white surplice.

General Lee, who was a devout Churchman, rode at once to where the chaplain stood, and, baring his head, gave the accustomed military recognition, saying, in an impressive manner: "I salute the Church of the Living God."

Religion is dwelling in the presence of God until God's own face and features have burned into the soul, and then giving God back again to humanity.

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2⅝ inches. 14 agate lines to the inch.

Display Rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Address all communications relating to this department to Mr. C. A. Goodwin, Advertising Manager, 153 La Salle St., Chicago.

CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

✠

Feb. 1—Fourth Sunday after Epiphany.
" 2—Monday. Purification B. V. M.
" 6—Friday. Fast.
" 8—Sunday. Septuagesima.
" 13—Friday. Fast.
" 15—Sunday. Sexagesima.
" 20—Friday. Fast.
" 22—Sunday. Quinquagesima.
" 24—Tuesday. St. Matthias.
" 25—Ash Wednesday. Fast.
" 26—Thursday. Fast.
" 27—Friday. Fast.
" 28—Saturday. Fast.

Personal Mention.

The address of the Rev. F. H. Blunt is changed from Crompton, R. I., to Stonington, Conn., where he is rector of Calvary Church.

The address of the Rev. Geo. W. Bowne is changed from Erie, Pa., to Christ Church Rectory, Meadville, Pa.

The address of the Rev. W. H. Burkhardt is changed from Sistersville, W. Va., to Grace Church Rectory, Haddonfield, N. J.

The Rev. Henry Teller Cocke, late of St. Paul's, New Orleans, has entered upon his work in Mexico, Mo.

The Rev. Alex. Coffin of Jackson, Tenn., has accepted the rectorship of the Church of the Holy Communion, Redwood Falls, with charge of Beaver Falls and Birch Centre, Minn., and has entered upon his duties.

The Rev. Dr. Geo. H. Cornell is rector of Trinity Church, Iowa City, Iowa.

The Rev. E. J. Evans has resigned his charge at Watertown, S. D., on account of his health, his physician having advised him to rest for a year. Mr. Evans may remain in his present parish until Easter if his health permits.

The Rev. Wm. A. R. Goodwin of Petersburg, Va., has resigned the rectorship of St. John's Church to accept that of the church in Williamsburg, Va., where he will take duty about the middle of February.

The Rev. William Norman Guthrie of Cincinnati, Ohio, has accepted a call to the rectorship of Christ Church, Alameda, Calif.

The Rev. W. N. Hawkins, who has done most excellent work at Bloomingdale and Vermontville, in the Diocese of Albany, has accepted work in the Diocese of Central New York, at Pulaski and Mexico.

The address of the Rev. Howard M. Ingham is changed from Cleveland, Ohio, to Camden, Alabama, where he is minister in charge of St. John's parish.

The Rev. Edwin Johnson, formerly of Boston, is now assistant to Dr. Little at St. Mark's Church, Evanston, Ill., with rooms in the rectory.

The Rev. George F. Langdon is now missionary in charge of the Good Shepherd, Elizabethtown and Westport, N. Y., Diocese of Albany.

The Rev. E. Healey Maloney of St. Catharine's, Ontario, Canada, has accepted a call to the charge of the two churches in Lorain, Ohio.

The Rev. Edward J. McHenry of St. David's Church, Scranton, Pa., has been called to the rectorship of the Church of the Holy Comforter, West Philadelphia, and will enter upon his work about Feb. 1st.

The address of the Bishop of Missouri is changed from 2727 Lawton Ave., to 74 Vandeventer Place, St. Louis, Mo.

The Rev. Austen F. Morgan of Calvary Cathedral, Sioux Falls, S. D., has accepted a call to St. John's Church, Ionia, Mich., and will take duty Feb. 1st.

The Rev. John F. Nichols has accepted election to the rectorship of Christ Church, Hudson, N. Y., in succession to Bishop Griswold.

The Rev. John H. Parsons, formerly priest in charge of St. John's mission, Grand Rapids, Mich., has accepted the curacy at St. Mark's Church, Lima, Ind.

The Rev. J. F. Ribble of Newport News, Va., has accepted a call to the rectorship of St. John's Church, Petersburg, Va.

The Rev. John D. Skene has accepted an appointment as missionary at Gloversville, N. Y., to succeed the Rev. F. M. Cookson.

The Rev. John W. Sykes of Pittsburgh, Pa., has accepted the rectorship of Grace Church, Paducah, Ky.

The address of the Rev. Geo. S. Todd is changed to North Lake, Wis., in charge of St. Peter's mission.

The address of the Rev. Arthur E. Whatham is changed from Canaan, Vt. (as a "foreign clergyman"), to Cambridge, Md., in the Diocese of Easton, to which he has been canonically transferred.

The address of the Rev. Geo. B. Wood is changed from Columbus, Wis., to Berlin, N. H.

ORDINATIONS.

Deacons.

Albany.—In December, 1902, in All Saints' Cathedral, Mr. Arthur Griffin was ordained deacon by the Bishop of Albany. The Rev. S. M. Griswold, Bishop-elect of Salina, presented the candidate. Mr. Griffin comes from the Methodist ministry. The Bishop has placed him in charge of Clermont and Copake Iron Works.

Priests.

Kentucky.—At Christ Church Cathedral, Louisville, Dec. 21st, Charles W. B. Hill, deacon, was advanced to the priesthood by the Bishop of the Diocese. The Rev. C. P. Rodefer of Trinity Church, Russellville, preached the Ordination sermon. The candidate was presented by the Rev. John K. Mason, D.D. The Dean of the Cathedral, the Rev. Charles E. Craik, D.D., assisted in the service; the Rev. A. T. Gesner of Minnesota was present, and all the priests united in the laying-on-of-hands.

Western New York.—The Rev. Almon C. Stengel was advanced to the priesthood by Bishop Walker on the Second Sunday after the Epiphany, Jan. 18th, in the Church of the Good Shepherd, Buffalo. The Ven. Archdeacon Bragdon preached the sermon. The candidate was presented by the Rev. Thos. B. Berry, rector of the parish. The clergy uniting with the Bishop in the imposition of hands were Archdeacon Bragdon, the Rev. Thomas B. Berry, the Rev. W. Stanley Barrows, headmaster of DeVeaux, the Rev. Jesse Brush, chaplain of the Church Home, and the Rev. Malcolm S. Johnston, curate of Trinity Church, Buffalo.

DEPOSITION.

Spokane.—Notice is hereby given that on the 10th day of January, A. D. 1903, I deposed from the ministry of the Protestant Episcopal Church at his own request, Andrew Smith, a priest of the District of Spokane. And, furthermore, I certify, that I pronounced and recorded said deposition at Calvary Church, New York, in the presence of the Rev. Edwin B. Rice, and the Rev. Henry R. Remsen, according to Title II., Canon 5, Sec. 1., of the Digest.

Lemuel H. Wells,
Missionary Bishop of Spokane.

DIED.

Appleby.—Entered into the sweet rest of Paradise, in St. Paul, Minnesota, on the early morning of January the 20th, 1903, Cornelia Day Wilder, dearly loved wife of T. E. W. Villiers Appleby, M.D., only child of Fanny Spencer Wilder and the late Amherst H. Wilder.

De Angelis.—On the morning of January 12th, at his home in Holland Patent, N. Y., in his 97th year, Wm. W. DeAngelis passed to the Light and Joy of Paradise. His Bishop wrote of his faith and loyalty:

"In my long service in the Diocese I can recall few examples of so gentle, refined, and devout a personality."

Derby.—Suddenly, on Monday night, Jan. 19th, Stephen Decatur Derby, for thirty years warden of St. John's Church, Essex, N. Y. Absolutely devoted and faithful, he exemplified the power of Divine Grace in a well-nigh perfect Christian life. Aged 75 years.

Lux perpetua luceat ei.

Linderman.—Died, Wednesday, January 21st, 1903, at South Bethlehem, Pa., Robert Packer Linderman. Funeral services at the Church of the Nativity, South Bethlehem, Pa., Saturday, January 24th.

Morrison.—Entered into rest with a full assurance of Blessed Immortality, January 10th, 1903, at Fort Madison, Iowa, Lilian MacHenry Morrison, wife of W. I. Morrison, and daughter of Mrs. Mary D. and the late Charles W. MacHenry, of Janesville, Wisconsin.

"Blessed are the pure in heart, for they shall see God."

MEMORIAL.

William Jason Gold, Priest and Doctor.

The clergy of the Northeastern Deanery of the Diocese of Chicago desire to record their appreciation of the character of William Jason Gold, Priest and Doctor of Divinity, and their sense of the loss which they in common with the Church at large, have sustained in his death.

To the Church at large Dr. Gold was well known as a scholar of deep and accurate learning, especially in the fields of Liturgics and New Testament criticism. His minor contributions to theological literature were many, and shortly before his death he revised the proofs of his *magnum opus*, a treatise on Sacrificial Worship, soon to issue from the press.

As the author of the well known Wisconsin Report on the Book Annexed, he mapped out the true lines of Prayer Book revision; as a member of General Convention from the Diocese of Chicago his services on the Committee on the Prayer Book were of the greatest value, and to him probably more than to any other is due the safeguarding of the Prayer Book from the radical and un-Catholic proposals of change which from time to time were agitated.

As Professor of Latin and Greek in Racine College, and later as Instructor in Liturgics and Exegesis and Warden of the Western Theological Seminary, he served the Church faithfully and well; and upon the young men who came under his instruction he left an indelible impression of scholarship, and what is better, of the rare modesty and saintliness of his character.

To us who knew him well he was more than a scholar. Rare as were his intellectual attainments, the sweetness and charm of his personal character was rarer.

As a Priest he had that breadth of view and Catholicity of temper which lifted him far above partisanship and made him a safe guide to all who were in doubt or perplexity.

As a friend, his geniality and ready sympathy drew all his brethren close to him, while the charm of his conversation can never be forgotten by those who were privileged to enjoy it, and his singular modesty and self-effacement made him content to live a life of poverty and simplicity most like his Master's.

It is not chiefly as the scholar, not even as the sympathetic friend, that he will be remembered by those who knew him best, but as a saint; one who in the midst of the distractions and manifold activities of our modern life lived a life hid with Christ in God.

The influence of his saintliness upon those who came in contact with him is something that cannot be reckoned in this life. We are better

men because we have known him, and we thank God for his good example.

May he rest in peace, and may light perpetual shine upon him.

JAMES S. STONE, D.D.
ARTHUR W. LITTLE, L.H.D.
PETER C. WOLCOTT.

MINUTE ADOPTED ON THE DEATH OF MR. WM. H. WALKER

By the Standing Committee of the Diocese of Western New York, on the 12th day of January, A. D. 1903.

The members of the Standing Committee of the Diocese of Western New York solemnly bear testimony to the great loss sustained by the Diocese and by the entire Church in the death of their late associate, Mr. WILLIAM H. WALKER.

Mr. Walker became a member of the Standing Committee in the year 1866, almost at the time of the organization of the present Diocese, and continued in that position by reëlection from year to year, until he passed from earth to Paradise on Sunday, the 4th day of January, A. D. 1903. This brief statement of fact is conclusive evidence of the high esteem in which he was held by the Churchmen of the Diocese. We believe this record is almost without parallel in the history of the Church, surely without parallel in the history of our Diocese.

Not alone as member of the Standing Committee did he serve the Church. He was one of the Trustees of the DeLancey Divinity School, a member of the Board of Education, Chairman of the Financial Board, and Trustee of the Episcopate Fund when he died. He had also served as President of the Church Charity Foundation and had represented the Diocese in the General Convention of the Church.

We knew him best as a member of the Standing Committee, the duties of which he performed faithfully and well. He did his full share of the work which devolved upon the Committee. We found him a safe counsellor and guide. He combined progressiveness and conservatism in a most sagacious way. Urbane in his manners and gentle in his judgment of others, he was more than a pleasing associate—he was a dear friend.

Venerable in age, he nevertheless continued to participate in the activities of life until the end, and his seventy-seven years were fruitful years in the many public and charitable works in which he took a prominent part.

Although at the head of large business industries, he was able to, and did, give largely of his time and means to the promotion of the material and spiritual interests of the Church to which he was devoted.

We commend his example of good living and good works to the men of the Church and the men of the world as worthy of their imitation.

By his death we are deprived of his rich experience, his ripe judgment, his courteous manners and friendly interest, and to perpetuate our evidence thereof and our sense of bereavement over our loss and our deep respect to his memory, we direct that this minute be appropriately entered upon our records, and a copy thereof transmitted by the Secretary to the family of our late associate, and that the same be published.

WALTER NORTH, *Secretary.* J. A. REGESTER, *President.*

WANTED.

POSITIONS OFFERED.

WANTED.—A Superintendent and Manager for a Boys' School in Illinois. A few thousand dollars will be needed for improvements, at first, and the valuable property can be acquired on easy terms. Address, C. W. LEFFINGWELL, Knoxville, Ill.

WANTED.—A Curate for the Church of the Holy Cross. JOHN SWORD, Vicar, 300 E. Fourth St., New York City.

POSITIONS WANTED.

AS COMPANION to a lady, by clergyman's daughter, twenty-four years old. No objection to travel. Can sew, read, etc. Cheerful and obliging. Address, E. F. V., THE LIVING CHURCH Office, Milwaukee.

FROM JUNE 1st to Sept. 10th, by a refined widow, English Episcopal, position as companion, nurse to invalid, or otherwise. Willing to travel. Hospital experience. Address, I. B., care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTED. C apable, earnest worker, desires position. CANTOR, care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER. — Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address ORGANIST, 124 Poningoe St., Port Chester, N. Y.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

ALTAR FLOWERS—We will send our seed list, with samples, showing how money may be raised for the children's offering. ST. ANN'S GUILD, Sharon, Wis.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASters, in training the *Boy Voice.* Address, G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

TRAINING SCHOOL FOR NURSES.

THE MILWAUKEE COUNTY HOSPITAL Training School for Nurses (incorporated under the laws of the State of Wisconsin) offers superior advantages to bright, intelligent women between the ages of 23 and 35 years who desire to become trained nurses. Applicants must be graduates from approved common schools. Diplomas granted after completion of the course, under the direction of experienced instructors. Monthly cash allowance and no tuition or board expenses. For further information address, THE SUPERINTENDENT, Milwaukee County Hospital, Wauwatosa, Wis.

FOR SALE.

JOURNALS OF GENERAL CONVENTION. Verbatim reports for 1871, 1874, 1877. Journals of all Dioceses in State of New York. *Spirit of Missions, Andover Review.* All sets *complete.* HENRY ANSTICE, 1917 Wallace St., Philadelphia.

MISCELLANEOUS.

POLITE AND PAULINE ETIQUETTE FOR WOMEN.

To all members of our Church Societies for women, especially to officials, who are at any time or for any reason, tempted to appear in negligè manner or attire, and to pray with uncovered head in presence of priest or other dignitary, we earnestly commend a studious reading of I. Cor. 11-16 verses inclusive.

Individual tendencies in society and religion are objectionable instructors. Common formulæ and Inspired Rule still control wise sentiment and lovely action. Both are invaluable. On the map, Judea is covered with the thumb and Athens with the finger-tip. But they still lord it in the mind of civilization.

Even yet—in Church and society, woman is bound by the code which controlled the daughters of Jerusalem and Judea, and the entire primitive Christian world. She must *yet* observe *those* things which St. Paul commanded Timothy to "teach and exhort" (1. Tim. vi. 2, 3, 4).

Assembled in church, parish house, or guild room and hall, woman is *yet* to take her cue from the Nazareth maiden and mother, and her chart from the Child of Royal Bethlehem. As interpreted by the great Apostle to the Gentiles, whose deference to Churchly women led him to say: *"Priscilla and Aquila,"* all *best* etiquette is based upon goodness, propriety, and beauty.

CHURCHWOMAN.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

The General Clergy Relief Fund

of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **without regard to age, diocese, or payment of premium or contributions,** more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: THE RT. REV. O. W. WHITAKER, D.D., LL.D., President; THE RT. REV. CHAUNCEY B. BREWSTER, D.D.; THE REV. MORGAN DIX, D.D.; THE REV. REESE F. ALSOP, D.D.; MR. WILLIAM ALEXANDER SMITH; MR. ELIHU CHAUNCEY, Sec'y; MR. GEORGE C. THOMAS; (MR. GEO. G. WILLIAMS, Treas.)

Central Office, THE CHURCH HOUSE
Twelfth and Walnut Streets, Philadelphia

Rev. ALFRED J. P. McCLURE, Ass't Treas.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Creeds. An Historical and Doctrinal Exposition of the Apostles', Nicene, and Athanasian Creeds. By the Rev. Alfred G. Mortimer, D.D., author of *Helps to Meditation, Catholic Faith and Practice,* etc.

WILLIAM H. YOUNG & CO. New York.

The Art of Disappearing. By John Talbot Smith, author of *Saranac, Training of a Priest,* etc., etc. Price, $1.50.

The Rose and the Sheepskin. By Joseph G. Daley, author of *A Cassock of the Pines.* Price, $1.00.

THE LUTHERAN PUBLICATION SOCIETY. Philadelphia.

Meditations for the Passion Season. From the *"Evangelische Haus-Agende"* of George C. Dieffenbach, translated by Charles E. Hay, D.D. Price, 75 cts. net.

THE MACMILLAN CO. (Through A. C. McClurg & Co., Chicago.)

Bethlehem. A Nativity Play. By Laurence Housman. Performed with music by Joseph Moorat. Price, $1.25 net.

A Week in a French Country House. By Adelaide Sartoris. Illustrated by Lord Leighton, P.R.A. With Portrait and a Preface by Mrs. Richmond Ritchie. Price, $1.50 net.

DOUBLEDAY, PAGE & CO. New York.

A Country Without Strike. By Henry D. Lloyd. With an Introduction by Wm. Pember Reeves.

FUNK & WAGNALLS CO. New York.

Scientific Side-Lights. By James C. Fernald. Price, $5.00 net.

BOOKLETS.

His Calculations. Baby Roland. By George Hansen. San Francisco: Elder & Shepard.

PAMPHLETS.

The Correction of the Present Local Title of the Church. Sermon I. By the Rev. Samuel Upjohn, D.D. Printed by request.

Lightly Regarding Sin; or, The Neglect of Public Worship. By the Rev. M. M. Moore.

The Parochial Charities of St. Paul's, Baltimore. For the Year of Our Lord, 1902.

An Eucharistic Eirenicon. By the Rev. W. R. Carson, with an introduction by the Rt. Hon. the Viscount Halifax. New York: Longmans, Green & Co. Price, 1/6, net.

Electra Therapeutics. By N. G. Burnham, M.D. Denver, Col.

CALENDARS.

A Church Calendar. For the use of the Clergy and Laity. Published by the Domestic and Foreign Missionary Society, New York.

The Church at Work

THE OBSERVANCE OF THE DESIGNATED MISSIONARY SUNDAY, Jan. 18th.

We have made an effort this year, through our various diocesan correspondents, to learn in what degree the Sunday designated by the Board of Managers as Missionary Sunday was observed in the Church at large in any other than a purely local manner. That it was more largely observed than ever heretofore may be taken from the fact that where last year the Board of Missions supplied about 100,000 of the special service for the day, this year they sent out by request 137,000. On the other hand, it must be admitted that the inquiry in detail has brought considerable disappointment. In some Dioceses, and some that are especially close to the Missionary Board, the reply is returned to us that they did not know such a Sunday had been designated. On the other hand, there are instances where much was made of the day. In New York City, Bishop Talbot was preacher at the Church of the Holy Communion, and there were children's missionary services quite generally, especially at St. Chrysostom's, Ascension Memorial, Holy Apostles', Holy Trinity (88th Street), and St. John's Chapel, and in Brooklyn at St. Peter's, St. Ann's, and St. Philip's. In Philadelphia the observance was quite general. At the Church of the Holy Apostles, which for some years has been noted for its large offerings for missions, a missionary sermon was preached by the rector, the Rev. N. S. Thomas, and in the afternoon Messrs. George C. Thomas and Ewing L. Miller, superintendent and assistant superintendent respectively, addressed the Sunday School on the subject of Missions. In Boston, a joint Sunday School service was held in Emmanuel Church, the Rev. Dr. J. S. Lindsay presiding in the absence of the Bishop. The address was given by the Rev. Dr. Duhring of Philadelphia. He made the subject vivid and attractive by the use of seven candles, by means of which he said the children could see what Missions were. Christ, as the lighted candle, had come into the world and was spreading His light abroad. A few of the candles were lighted, showing how much of the world was Christianized, and those that were not lighted showed how much of the world still lay in darkness. Our missionary work was to light the remaining candles. Some 1,600 children were present, representing most of the Church Sunday School children in and around Boston. In Connecticut, the Bishop had asked that the special service be used, and no doubt it was in use in many of the parishes, though we have few reports. There was a fitting observance of the day at Trinity Church, New London, and on the Friday following, Archdeacon Hughson of Asheville, N. C., made missionary addresses both afternoon and evening, and offerings were taken for foreign missions. In Albany there appears to have been no observance of the day. In Central New York the observance was only local with no special features to note. There were notable services at many places in New Jersey, including especially Elizabeth, Trenton, South Amboy, and Camden. At St. Paul's, Bound Brook, the service was held a week later, on St. Paul's day, in connection with the parish festival, and in other places there was a special Epiphany service for children, in which the little ones carried tapers into the church. At Christ Church, Elizabeth, the celebration was on the festival of the Epiphany, when the Rev. Dr. A. S. Lloyd, General Secretary, made the address.

In Pittsburgh the Missionary Sunday was observed at the Church of the Ascension and the St. Mary Memorial, the rector, the Rev. Dr. Grange, making an address at the former, and both the Bishop and his newly appointed vicar, the Rev. George Woodward Lamb, speaking at St. Mary's. The special authorized service was used at both these, and also at St. John's, Sharon, at which latter the children were catechised in regard to the origin and meaning of missions and showed careful instruction. The rector, the Rev. Dr. F. J. Mallett, preached a missionary sermon, and offerings for the purpose were taken. The day appears to have passed unnoticed in Baltimore and the Diocese of Maryland, while in Washington on the other hand it was quite generally observed by missionary sermons and missionary offerings. At the Epiphany, the latter were for foreign missions, and another Sunday is to be given to those for domestic purposes. Children's missionary services were held simultaneously in the afternoon at Christ Church for the western part of the city, St. Mark's, Capitol Hill, for the eastern section, and the Epiphany for the central portion. Archdeacon Williams made a brief missionary address at Christ Church, the Rev. Dr. Alfred Harding, rector of St. Paul's, at St. Mark's, and the Rev. Dr. C. Ernest Smith at the Epiphany. These services have been held for several years past, beginning in one large church for the whole city, and with increasing interest being of necessity divided as this past year. This is one of the results of the work of the Sunday School Institute.

In Delaware, the day was remembered at St. Andrew's, Wilmington, by bringing the children into the morning service in procession and the official service being used, while the rector preached upon the Divine Necessity for Foreign Missions. At Immanuel, the day was similarly observed at all the several services with special mention of work in Kyoto. At St. Michael's in the same city, the choral Eucharist was offered with special intention for missionary work, and there were missionary hymns appointed. The day seems to have been quite generally observed in West Virginia, and on the Sunday following, General Secretary Lloyd spoke at St. Matthew's Church, Wheeling, in the morning, and likewise at St. Luke's in the evening.

There had been elaborate preparations made in Cleveland, in which the celebration was to extend over two Sundays, Jan. 11th to 18th. The observance of the former was noted last week, but the second Sunday was less successful, weather and other conditions and circumstances breaking into the arrangements. A number of the exchanges did not occur, but were expected to take place on the Sunday following. Similarly in Toledo, Sunday, Jan. 11th, was given to general and Sunday, Jan. 18th, to diocesan missions, and a general exchange had been arranged by the clergy and was largely carried out. The weather, however, was most unpropitious, the second of the dates being about the worst day in the worst blizzard of the season. On Tuesday between these Sundays, which also fell within the blizzard week, there was a united gathering of the parishes at Trinity Church, when Bishop Hare and Mr. John W. Wood gave informal talks with service and conference in the evening. The preparations in the Diocese of Ohio for the missionary campaign were perhaps the most elaborate in any part of the country except those in connection with the great Missionary Rally in Chicago, and the unfortunate weather brought a sad disappointment to those who had them in charge. The Missionary Sunday was well observed in Detroit, there being a number of exchanges between the city clergy, and in the afternoon six mammoth services for children were held in a like number of churches. Bishop Hare had made an address during the preceding week at St. John's Church, but was suffering so much from his recent accident that he was unable to fulfil further appointments and was obliged to take to his bed at the Bishop's residence. In his place the Rev. Alsop Leffingwell of Toledo spoke at St. John's Church.

The Chicago observance through the Missionary Meeting at the Auditorium has already been chronicled, and subsequent offerings for missions were in many cases quite large, that at St. James' amounting to $1,300. In Milwaukee the Bishop delivered a missionary address at the Cathedral, and an offering for general missions was taken on the Sunday following. Bishop Partridge of Kyoto spent the missionary week in St. Louis, being the guest of Dean Davis, speaking every day and sometimes two or three times a day in

the different churches, culminating on Sunday in a missionary service in the morning at St. George's with a gathering of children in the afternoon at the Church of the Holy Communion, and a missionary mass meeting in the evening at Christ Church Cathedral, where a large throng was gathered, and where the Bishop of the Diocese introduced Bishop Partridge, who was listened to with rapt attention.

This closes the reports so far as they have been made to us. No doubt in hundreds of unreported instances, particularly in the smaller places, the clergy spoke on missionary topics; but it cannot be said that, generally speaking, the day received that degree of attention which it deserved and might have had if there had been the forethought to arrange more definitely in advance. Perhaps this first attempt to cover the whole field in simultaneous reports of what was not done as well as what really was accomplished, will stimulate such interest that another year the day may be observed in ten places for every one where it was remembered at all this year. We feel that the District Secretaries might be called far more largely into requisition in making arrangements for the Missionary Sunday than appears this year to have been the case.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Parish House for Selma.

PLANS for the proposed parish house of St. Paul's Church, Selma, have been accepted, calling for a Gothis structure, harmonizing in appearance with the church building.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Death of Rev. Wm. F. Bielby—Archdeaconry at Potsdam.

THE REV. WM. F. BIELBY, rector of the Church of the Messiah, Rensselaer, died in the Albany City Hospital of typhoid fever on the 23d inst., after an illness of only about a week's duration. Mr. Bielby was born in Westmoreland, N. Y., and was graduated at St. Stephen's with the degree of B.A. in 1875, taking the degree of M.A in 1889. He was ordained as deacon in 1878 and as priest in 1879, both by the late Bishop Williams of Connecticut. His successive charges before coming to the Diocese of Albany were in Connecticut at Putnam, then at Mystic River, then at Rockville, and finally at Kent, until 1895, when he entered upon the rectorship of his last parish as above stated.

THE WINTER meeting of the Archdeaconry was held in Trinity Church, Potsdam (the Rev. R. M. Kirby, D.D., rector), Jan. 7 and 8. On Wednesday evening the service was read by the Rev. Mr. MacEwen, and a rousing missionary address was delivered by Bishop Brewer, in which he set forth the reasonableness and utility of the apportionment plan for General Missions. On Thursday morning the Holy Communion was celebrated by the Archdeacon, assisted by the Rev. Mr. Sanford. Mr. Sanford preached the sermon. The business meeting was called to order in the rector's study at 2 P. M. Dr. Kirkby was again unanimously nominated to the Bishop for the office of Archdeacon. Parish reports were made, after which the apportionment plan was discussed, and Bishop Brewer was thanked for his stirring missionary address.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Work at Circle City,

WORK in the far distant mission of Circle City, almost within the Arctic Circle, is reported by the missionary at that point, the Rev. C. E. Rice, in a private letter dated Oct. 20th and just received. Mr. Rice, who was a recent Nashotah graduate, reached Circle City on Sept. 15th, being delayed for eleven days at Dawson, awaiting a boat. His passage from Seattle to Skaguay was upon a freight vessel, which gave him an opportunity to visit all the missions along the coast. "But," says Mr. Rice, "one does not really get into Alaska till he leaves Skaguay for the 'Inside.' We are here about 280 miles north of Dawson, 26 miles from the Arctic Circle, and nearly 2,000 from the mouth of the Yukon. There are two young ladies connected with the hospital, who also have charge of the day school at present. I have too much carpentering to do at present to look after anything else. The buildings were sadly in need of repairs, and wages are so high that I cannot afford to hire any helpers, so do all of the work alone, and there has been a great deal of it. Am getting nearly through flooring, etc. Our buildings consist of church, hospital, and mission house including my quarters, and the school-room. All are of logs, "chinked" with moss. My work is about equally divided among the whites and Indians. There are about 75 of the former, and some very nice families; only one family of Church people, that of the U. S. Commissioner. Have a choir of ten young men, who are quite enthusiastic, and hope to get vestments before Christmas. I always have a good congregation of *men* Sunday evenings. There are about 100 Indians living here. I was very favorably impressed with them from the first. They are pleasant, faithful, and honest; and want to learn. They are very diligent in studying, though poor scholars. They are remarkably faithful in attending the services. At present the main body of them are away hunting. Saturday, eight of them walked in (25 miles) just to be able to attend church. They have a native lay reader, but he speaks no English. The ladies have classes at nearly all hours, and some of the older people attend. The whites come only to the evening service—the Indians to *all;* at any hour that I ring the bell they will come. *Every one* was out to early celebration Sunday!

"I have had to do a great deal of remodeling on the altar: raised it and put a retable upon it; built a chancel, and made an altar cross and missal stand, and the ladies have made a frontal, covering, alms basin, and linens. We hope to have a "Churchly" church before next fall. Have put a new floor in it, and will paper it this week.

"The mail system is pretty fair. Just at present we are able to send mail out. The mail is brought down the river in canoes; but of course can't be taken back that way, so will not go out till the river freezes. That means that there are about two months each fall and spring when the mail is tied up. I have got THE LIVING CHURCH thus far, but am told that only letters will be brought in over the ice. The weather has been mild and charming, little colder than in Wisconsin. Am told that the winter is the most pleasant season here, though it does get very cold. Two boxes of my books and important articles have been tied up in Skaguay. They were shipped Aug. 1st. I shall probably get them next June! Have neither seen nor heard from Bishop Rowe since I left Nashotah. Communication with the outside world is very difficult. Have not yet heard from the Board of Missions. I have to work to suit myself, according to my own judgment, as much as though I were Archbishop of the entire globe!"

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Stanford Memorial Chapel Opened.

THE REV. DR. R. HEBER NEWTON preached his first sermon at the Leland Stanford Memorial chapel on Sunday, Jan. 18th, his topic being "Charity." At the dedication of the chapel on the Sunday following, there were Unitarian, Hebrew, Congregational, Methodist, and Baptist ministers gathered with Dr. Newton, and with two or three of our own clergy, while at an afternoon service the chaplain, the Rev. D. C. Gardner, one of our own clergy, delivered an address. It will be remembered that the Chapel is entirely nonsectarian and not in any sense a work of the Church.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Convocational Centennial—Notes.

THE ONE HUNDREDTH meeting of the Convocation of the Second Missionary District will be held in Calvary Church, Utica (Rev. E. H. Coley, rector) on Wednesday, Jan. 28th. The Dean, the Rev. Wm. Cooke, will preside, and has prepared a programme of interest to mark the centennial. Addresses will be made by the Rev. Dr. Egar, the Rev. G. G. Perrine, the Rev. J. B. Wicks, and the Rev. Oliver Owen. The Rev. J. K. Parker will read an historical paper.

IT IS REPORTED that a new organ has been promised St. Andrew's, New Berlin (Rev. G. H. Kirkland, rector), by the children of the late Mr. and Mrs. H. O. Moss, as a memorial to them.

GENERA SYMPATHY is felt for the Rev. L. J. Christler, curate of St. Peter's, Auburn, in his loss by fire, recently. For the second time in his ministry his library and effects were thus destroyed. Mr. Christler and his sister barely escaped with their lives. They were awakened and rescued by the vigorous efforts of a parishioner who happened to be in the vicinity.

THE BISHOP has appointed the Rev. Almon A. Jaynes as chaplain of St. John's School, Manlius. He succeeds the Rev. Arthur C. Clark, who retires after a long and faithful discharge of the duties of this responsible position.

THE BISHOP COADJUTOR has been busy since his consecration, and has made official visits in nearly every part of the Diocese, except the Fourth District, where Bishop Huntington is still happily able to make necessary visitations. Bishop Olmsted has met with a hearty welcome and receptions in a number of places have been pleasant opportunities to extend acquaintance. Recently in Oswego and Binghamton such gatherings have been arranged, and the Churchmen of the latter city held a banquet in the Bishop's honor.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Deanery at Savanna—Notable Declaration of Presbyterian Minister—New Buildings at Winnetka—Daughters of the King—Notes.

A CONVOCATION of the Northern Deanery was held in St. Paul's Church, Savanna. The first service was held on Jan. 20, at 7:30 P. M. Addresses on Missions were made by the Rev. Dr. Fleetwood, the Dean, and the Rev. Messrs. F. J. Bate and C. A. Cummings. On the following morning, at 7:30, there was Holy Communion.

At 10:30 morning prayer was said, followed by short addresses upon the work being carried on in the parishes and missions of the Deanery, by their respective rectors or priests in charge. The business meeting for the clergy was held in the afternoon. The attendance of the laity at all the services was excellent.

ON LAST SUNDAY morning at the close of the services at the Normal Park Presbyterian Church, Chicago, the pastor, the Rev. H. Atwood Percival, D.D., read a carefully prepared paper, in which he announced his

resignation of that work in the following terms:

"My Friends:—Four weeks ago I informed the session that it was my intention to resign this Church on the last Sabbath of this month. I did not assign the reasons for taking this step. It may be that they inferred that I had been called to a larger field. While it is true that I have had such opportunities, yet this is not the reason for my action to-day. The fact is that I am no longer a Presbyterian. I love the Presbyterian people, I admire their generosity and genuineness, and my heart's warmest affection goes out to the people of this congregation, nevertheless I am compelled by common honesty to turn aside from this ministry. This is not hasty action on my part: rather it is a long struggle and deepening convictions through the years. I believe in the historical position of the American Catholic Church, commonly called the Protestant Episcopal. I believe that Christ created one Church of unbroken continuity and commissioned one apostolic ministry. I believe in the sacramental life and in the priestly functions of the ministry. For me to obey my Lord's full will I must commune at the altars of the Church, for there alone for me, at a certain point in the service, all consciousness of form is banished (no matter how elaborate the ritual) and I see "no man save Jesus only." I am constrained to present myself there. and if I ever minister there I shall attain my highest earthly desire.

"The feeling which kept me from taking this step long ago, was that I might seem to question or reflect unpleasantly upon the Christian character of those with whom I have been associated in religious work; or to seem to repudiate the truth and grace which they have received in the past. There is no room for any such feeling in the Church which does not deny that any baptized man is a Christian, and which is broad enough to recognize good anywhere and always.

"I have carefully refrained from indoctrinating you along these lines. I have fought my own battle; you must fight yours. I have been led silently, gently and lovingly by that same Spirit who is ever leading faithful men into the truth.

"Again, and of minor importance, I am fond of richness of worship. As we are made worshipful in the presence of a glorious sunset, or in the majesty of a forest, so the spirit of worship is intensified as a Church service is made as artistic and rich as possible. I prefer to think of the service, rather than of the sermon.

"Feeling thus, I am sure you must agree with me in the necessity of my resigning my present work immediately, and accordingly I have placed my resignation in the hands of the Presbytery.

"It is hard to sever my relationship with the men and the women of this congregation. During the past six years I have been with you in many a struggle, many a sorrow, many a joy, many a success, and my heart is very sore as I address you to-day. I cannot say one bitter word. I rejoice that I am leaving this church in such a prosperous condition, with its outlook so hopeful, and I feel that if you continue your work unitedly and faithfully, your fondest ideals will soon be realized.

"I have this one request to make, viz., when you go home and when you say, 'Mr. Percival has gone over to the Episcopal Church,' please add, 'from conviction.'"

Dr. Percival is 37 years of age, and has been prominent in Presbyterian circles and has met with much success in his work. He is the son also of a distinguished Presbyterian minister.

Although his conducting of the musical service at the great missionary rally on the evening of the 7th was intended to close his public career as a choirmaster, Mr. William Smedley was present at the reunion of the old members of the St. James choir on the 11th; when the rector, the Rev. Dr. Stone, alluded in very feeling terms to the veteran's long and successful life as a leader in the music of the Church.

On the evening of the 21st the Bishop Coadjutor visited Winnetka for the benediction of the guild house and chapel erected by Mr. and Mrs. George Higginson as a memorial of their infant son, who died about a year ago. The place was well filled by parishioners; and the service was rendered the more interesting from the number of separate memorials, given by members of the congregation, and blessed at the same time. These included prayer desk, altar cross, and cruets, presented by two gentlemen; altar book and prayer Book, by Miss Gibson; chalice and paten, made from the silver cup, plate, and spoon belonging to little George, in whose memory the edifice was built. Beginning with the feast of the Purification, week-day celebrations, matins, and catechising of the children will be in the chapel.

On January 22nd, in St. Mark's was held the quarterly Local Assembly meeting of the Daughters of the King, with 12 out of 19 chapters represented by 90 delegates. Bishop Anderson was celebrant and preacher, giving a twenty minutes' address on Matt. vii. 20, reviewing rapidly the history of the Church in her conquest of the home, of society, and of education. After lunch in the parish house, to which twelve of the clergy and all the ladies sat down, adjournment was again had to the church, where Mrs. Randall of St. Peter's, diocesan President, took the chair. Addresses were made by the Rev. E. V. Shayler on Thoroughness, and by the Rev. Herman Page on The Puritan Idea of no Formal Organization. Less formal addresses were also made by the Rev. C. E. Bowles. Rev. T. A. Snively, Rev. H. C. Stone, and Rev. H. L. Cawthorne.

A new mission has been opened at 874 West 22nd St., corner So. Robey, with Mr. W. Mitchell of the Epiphany choir as Superintendent of Sunday School. There are about 30 children already enrolled. Mr. Marks of St. Andrew's Church is to organize a choir. Services are held every Sunday afternoon by Mr. Wade of the Western Theological Seminary.

For several months past, in connection with a weekly Bible Study Class at the Church of St. Bartholomew, Englewood, questions bearing on Church history and doctrine have been presented, answers being given by the rector, the Rev. Dr. Fawcett. Out of the interest thus aroused has grown a desire for further research along the lines suggested. To meet this need, a small circulating library has been installed, comprising a number of the best books, controversial and explanatory which are placed at the disposal of those who wish the equipment of a thoroughly intelligent Churchmanship.

The Round Table Conference at the Clergy House on Monday was fairly well attended. The subject considered, "Some Varieties of Religious Experiences," the Gifford Lectures by William James, was introduced by the Rev. E. A. Larrabee. At the informal clericus in the Church Club later in the day, the statement read in the Normal Park Presbyterian church after morning service of last Sunday by the retiring minister, the Rev. H. Atwood Percival, was the topic of favorable comment. Mr. Percival and his wife were presented for Confirmation to the Bishop Coadjutor in St. Bartholomew's, Englewood, on Tuesday afternoon by the rector. It is rather a singular fact that the Rev. H. C. Granger, rector of St. Matthew's, North Evanston, was ministering in the same church in Englewood at the time of his renunciation of Presbyterianism some years ago. During the last three years more than a dozen ministers have conformed to the Church in this Diocese from the denominations.

Archdeacon Webber of Milwaukee will conduct a week's mission at Emmanuel Church, Rockford, beginning March 6th.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Cornerstone at Boulder.

The cornerstone of the new St. John's Church in Boulder was laid on Jan. 17th, Bishop Olmsted officiating, assisted by the Rev. C. H. Marshall, the Rev. F. F. Kramer, and the Rev. E. W. Sibbald, as also by a local Masonic organization and the Governor of the State with his official staff. The Governor and his party were received at the depot by the Masons of Boulder, and a procession of the latter afterward moved to the site of the cornerstone, when the exercises followed. Gov. Peabody delivered an address on the relationship existing between Church and State, in the course of which he paid glowing tribute to the people of Boulder and to St. John's parish in particular. President James H. Baker of the State University and Bishop Olmsted also delivered addresses. Special souvenirs were presented by four little girls to each of those taking a prominent part in the function, the gifts including a golden compass and trowel to Gov. Peabody, and a handsome golden trowel to Bishop Olmsted.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

The Name Discussed in Hartford—Polish Catholic Congregation—Woman's Auxiliary.

The winter meeting of the Archdeaconry of Hartford was held at Christ Church, Hartford, on Tuesday, Jan. 13. The sermon was preached by the Rev. Wilfred H. Dean, rector of St. James', Glastonbury. A paper was read by the Rev. Geo. T. Linsley, rector of the Church of the Good Shepherd, Hartford, on "The Name of the Church." The subject was very ably handled. He said:

"In the first place, this is not a party question. It is true that it is strongly advocated by what we call the Catholic party, the most advanced Churchmen, and possibly these are the ones loudest in their criticism of the present name, but others of a very different type of Churchmanship equally recognize the unsuitable nature of the name we now bear. Indeed, it is generally agreed that if, to-day, the name were to be adopted for the first time it certainly would not be the Protestant Episcopal Church in the United States. It has been ably contended by one unfriendly to change that the present name is guilty of tautology, limitation, modernness, incompleteness. It is true, as has been well said: 'The name Protestant Episcopal was fastened upon the Church by a sort of accident in a period when the Church in this land was groping to realize itself when it was overshadowed, overborne and struggling for life.'

"The time for the change of name we submit, is more opportune now than it ever has been before. We are a nation of 70,000,000 of people. The Spanish war and its results have broadened our horizon until we find that the nation has interests in the most distant parts of the earth, and as a Church we have committed ourselves to the policy in accordance with the principle of our Catholicity, that the national Church must follow the national flag."

After referring to the various names suggested, Mr. Linsley gave his choice as the "American Catholic Church," and in concluding his address, said:

"Believing that we are an integral part of the one true Church of Jesus, Our Lord,

with rightful jurisdiction in this land and nation, we take up the challenge of Cardinal Gibbons, thinking that we have a just claim to the name 'Catholic,' and we propose to come out openly and write it on the title-page of our Prayer Book and in our Constitution and Canons, and in all official documents —even the name of 'The American Catholic Church.'"

A paper was also read by the Rev. Henry Ferguson of Trinity College, on "Some Questions in Regard to the Ordinal." A resolution of sympathy was extended to the rector, the Rev. James Goodwin, who was detained by illness; and as well, to Mr. John B. Lawrence, long the zealous treasurer of the Archdeaconry, who has been seriously ill.

THE POLISH CATHOLIC CHURCH of St. Cyril and St. Methodius was organized in Hartford, in April last. A new church is in course of erection, and it is expected it will be be entered by next Easter. There are 108 families in the parish, representing 600 adults. The priest is the Rev. Stanislaus Lozowski.

A MEETING of the Society for the Increase of the Ministry was held at Christ Church, Hartford, on Tuesday, Jan. 13. The Rev. Storrs O. Seymour, D.D., presided in the absence of the Bishop. A resolution was adopted appointing the Hon. George G. Sill a committee to petition the General Assembly to amend the charter of the society so as to authorize it to hold invested funds to the amount of $250,000. It is now authorized to hold only $150,000. The fund is over $100,000, and legacies which will soon fall due will add considerable to the total.

THE ANNUAL meeting of the woman's auxiliary of Fairfield Archdeaconry was held in the chapel of the Holy Saviour, Norwalk (St. Paul's parish), on Thursday, Jan. 15. The Holy Communion was celebrated by Archdeacon Booth, assisted by the Rev. Charles M. Selleck, minister in charge of the parish. A powerful address was delivered by the Bishop of Sacramento. A paper on "Mission Study Classes," was read by the Rev. Geo. W. Griffith of Bethel. The delegates and visitors were entertained at lunch by the women of the parish. In the afternoon reports were made from the parochial branches. The Rev. Dr. W. Dudley Powers spoke on the work of the Church in Brazil; and the Rev. Walter Hughson, on "The Mountaineers of North Carolina." The attendance was very large, and much interest was manifested.

A VALUABLE paper was read on Jan. 15 by the Rev. James E. Coley, before the Norwalk chapter of the D. A. R., "The Soldiers of old Saugatuck in the Revolution." The chapter has made strenuous efforts to locate the graves of these veterans in the towns of Norwalk, Wilton, and Westport.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Stipend Increased at Texarkana.

THE VESTRY of St. James' Church, Texarkana, Tex., in recognition of the successful labors of its rector, the Rev. Dr. Fenn, has just voted for him for the third time in a ministry of four and a half years, an increase of $300 per annum in his stipend, the same to take effect from last November.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Quiet Day for Clergy.

THE ANNUAL Quiet Day for the clergy has been arranged for Tuesday, Feb. 17th, at the chapel of the Good Shepherd, Bishopstead, and will be conducted by the Rev. Professor Nash of the Episcopal Theological School, Cambridge, Mass.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Deanery Meeting at Fergus Falls.

FIVE PRIESTS and one deacon of the District of Duluth assembled, from parishes over 200 miles apart, in the Church of St. James, Fergus Falls, on Tuesday morning to inaugurate a two-day's session of the Red River Valley Deanery, with the Holy Eucharist at 7:30. After matins the members assmbled each morning in the Lady chapel for the transaction of the business of the Deanery, the Dean, the Rev. Henry M. Green, presiding. On each afternoon papers were read and subjects discussed by the clerical and lay members, as follows: The Use and Place of the Sacraments, by the Rev. Wm. Watson of St. Vincent; The Modern Sunday, What Shall We Do With It? by the Rev. H. S. Webster of Moorhead; The Devotional Side of the Preparation of the Sermon, by the Rev. John Keble Burleson of Grand Forks. The rector of Moorhead preached at the first evensong on "Christ Crucified, to the Jews a stumbling block, to the Greeks foolishness," and on the second evening, after the litany, the other priests made shortened addresses. The rector of St. Vincent spoke on The Duties of the Communicant to the Rector. The rector of Grand Forks, on Duties to the Parish. The rector of Crookston, on Duties to the Church.

In this parish a good work has been accomplished. When the present rector came from Idaho, some seven years ago, he found the Church work in abeyance, the sacred edifice neglected and practically disused, and with a heavy debt, amounting to some thousands of dollars. Since his coming the parishioners hav worked zealously and have paid off all but $700, and whereas the communicants were few, there has been a large addition to the roll. What is more important, they, with increased devotion, regularly throng the altar and worship the Lord in the beauty of holiness.

The next session of the Deanery will be in Grand Forks the second week in October.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

Illness of the Bishop.

ON SATURDAY, Jan. 24th, Bishop Watson suffered a stroke of paralysis, which was at first reported to be very serious and liable to end fatally, but which according to a later special dispatch to THE LIVING CHURCH, is confined to his right hand and wrist. The improvement since the stroke has been steady and progressive. The Bishop is sitting up, and his recovery is confidently expected.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Church Reopened at St. Augustine.

ON THE Second Sunday after the Epiphany the first services were held in the remodeled Trinity Church, St. Augustine (the Rev. C. M. Sturges, rector). The services began with a celebration of the Holy Communion at 7:30 A. M., and were concluded with evensong, at the same hour in the evening. Large and enthusiastic congregations were present throughout the day. At the mid-day and evening services the music was rendered by a vested choir of men and women, introduced into the church for the first time on that day. The edifice is modeled upon Churchly lines, with a careful regard for seemliness and convenience. It is cruciform, the old portion of the building forming one of the transepts. This old portion will be used for the Litany, and early services, and will be furnished with the old chancel furniture, tablets, etc. The transepts are separated from the nave by massive arches and pillars. The roof of the church is open with wide-spreading, graceful trusses, giving the effect of strength and at the same time of airy coolness. The windows are for the most part the memorial windows used in the old church, but over the the large western doorway there is an opening for a rose window. The chancel, facing true East, is large and Churchly, with a graceful arch extending over the sanctuary. Over the altar is the beautiful stained glass window in memory of a much loved former rector, the Rev. Mr. Root. At one side of the chancel are the organ room, sacristy, and choir robing rooms, connected with the parish building by a short passage. The church, in the midst of its setting of date and cabbage palms, is in harmony with the prevailing architecture of the place, and is suggestive of the type of the Spanish Renaissance. The walls are of concrete to correspond with the old part of the building. On the north side rises the tower of the old portion, with entrance into the chapel transept. The main entrance is on St. George Street and faces the west. The plans of the church were drawn by the firm of Snelling & Potter of New York, from sketches furnished them by the rector. Trinity Church, St. Augustine, is the oldest in the State. It is said to have been the first non-Roman religious organization in the Territory of Eastern Florida. The cornerstone was laid in 1825. Its long line of rectors comprise some of the best known men in the Church, Bishop Whipple being of their number.

IOWA.

T. N. MORRISON, D.D., Bishop.

Brotherhood Service.

THE BROTHERHOOD OF ST. ANDREW at Trinity Church, Ottumwa, has arranged for a special service to be held on the evening of Tuesday, Feb. 10th, when the Bishop of Missouri will deliver an address on "The Three Divine Institutions, the Family, the State, and the Church."

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Death of Rev. Dr. Helm—Louisville Notes.

THE REV. DR. JAMES T. HELM, who died in Louisville a few days ago, was educated as a physician, became an eye specialist, and from constant intercourse with the poor, resolved to enter the ministry, that he might labor among them as physician to both body and soul. Giving up a fine practice, he became a theological student and was ordained in 1875 to the diaconate, and in 1878 to the priesthood, both by Bishop Dudley. One of the strongest Church institutions in the city, the "Home of the Innocents," was founded through his efforts. When, by reason of failing health he had to give up active work, he did much good at home, healing and teaching the poor, and was able only occasionally to officiate for some absent priest. In him the Church and the city has lost a Godly man.

A SERIES of sermons will be delivered at the afternoon services at Calvary Church, Louisville, during February, on the general subject, "The Three-fold Manifestation of the Church's Power." First Sunday, Feb. 1, "Worship," the Rt. Rev. T. U. Dudley, Bishop of Kentucky; Feb. 8, "Evangelization," the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago; Feb. 15, "Ministration," the Rev. Baker P. Lee, Dean of Christ Church Cathedral, Lexington, Ky.; Feb. 22, "Christ our Prophet, Priest, and King," the Rt. Rev. T. U. Dudley, D.D.

AMONG recent events in the Church in Louisville, the appearance of the vested choir at St. John's perhaps comes first. At St. Mark's mission a new memorial window has been placed over the altar as the gift of Mr. John E. C. Keller. At St. Peter's the work of the organization of "Children of the King"

is especially commendable, and the younger members of that organization have taken up the work and revived much of the interest that had somewhat waned. They are working indefatigably to pay off the debt remaining on the church property, and have already within three years paid off a considerable part and are hoping at Easter to secure the remainder. Picture sermons are being delivered on Sunday nights at the Church of the Advent, and will be continued until Easter. The congregation of Grace Church are considering the advisability of changing their location on Gray Street and erecting a new church on Broadway. It is considered likely that sooner or later such a change must be made.

The Woman's Auxiliary of the Diocese met at Calvary Church, Jan. 14th, and listened to an opening address from the Rev. W. G. McCready of the Diocese of Lexington.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Newport—Baptism by Immersion—Somerset.

The marked and gratifying success of the "Graded System" of study, now established in the Sunday School of St. Paul's Church, Newport, was again emphasized by the awarding of 56 certificates to scholars who had passed creditable examinations. The interest and activity of the parish were publicly demonstrated by the opening of an Industrial School in November. Through the efforts of the rector, the Rev. Mr. Harris, assisted by Miss Force, and other teachers, classes were opened in sewing, dressmaking, embroidery, wood-carving, drawing, and various branches of practical work, to aid those who would learn to help themselves. It is the aim of the school to reach people of all creeds and classes in the city, and the public invitation was responded to by an attendance of 110 children at the parish house on the opening day.

A beautiful carved altar has been presented to St. Paul's Church by Miss Isabella Gill, as a memorial to her father and mother.

A most interesting service was recently held by the Bishop at Corbin. On the bank of "Lynn Camp" Creek (so called from a famous camp-meeting ground formerly upon that stream) the Bishop, robed, officiated at two baptisms. To one young man, kneeling on the bank, Baptism was administered, according to his choice, by pouring; and to another it was administered in the stream by immersion, because of his earnest desire for that form; thus was illustrated the generous liberty and provision of the Church in such matters. The actual baptism in both instances was adminstered by the Rev. Geo. E. Hancock. Both were then received by the Bishop "into the Congregation of Christ's flock." The Holy Communion was then adminstered at the residence of the Rev. Mr. Hancock, for we have no house of worship; and that night, through the hospitality of the Presbyterians, in their house of worship, the Bishop confirmed the two baptismal candidates, and a brother of one of them, who had been previously baptized by the Rev. Mr. Hancock. These were all pupils of the school at Corbin. We wish to note in this connection the success of Mr. Hancock is having and the comfort he must feel in these first fruits of his ministry. In Altamont recently he baptized nine children and two adults in the presence of a congregation which crowded the chapel.

Our attention has been called to an error we made in stating recently that the Rev. F. E. Cooley was the founder and has been the sole minister of the Church in Somerset. Looking the matter up in the Journal of the Diocese of Kentucky for 1892, we find the Rev. Wm. Y. Sheppard entering these "Remarks" upon his parochial report of Christ Church mission, Somerset: "Place a good, earnest worker at Somerset, and in a very short time we will have a strong mission. An Episcopal service was never held there until last June." In the report of the committee on the State of the Church, it is written: "The Rev. Wm. Y. Sheppard has established new work at Somerset, which is healthfully developing." A month had just elapsed after that Council when the Rev. Mr. Sheppard was the lamented victim of exposure to cold in going to Somerset. Most lovingly did the Bishop of Kentucky extol his goodness to the Council of 1893. With May 1st, 1893, came "the good, earnest worker" to Somerset, in the person of the Rev. F. E. Cooley. To his most faithful and self-sacrificing devotion the erection and consecration of the chapel is due. With such a history, surely, Christ mission, Somerset, must have in it the seed of abiding and developing life.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Group of Buildings at Coronado Beach—New Rectory at Pasadena.

In the parish of Christ Church, at Coronado Beach, on the peninsula opposite San Diego City, there has just been completed the last of a notable group of three buildings, for which the parish is indebted to the earnest zeal and generous munificence of one of its members, Charles T. Hinde.

Some years ago the parish began the erection of a substantial stone church. Before the construction had proceeded far, Captain Hinde requested permission to complete it at his sole expense, wishing to offer it as a memorial of Camilla Hinde, his deceased daughter. Having gained the consent of those who had already subscribed to the building fund, he returned them their subscriptions, and the church was completed on an enlarged and costlier plan. With organ, stained windows, and appropriate furnishings complete in every detail, the church represents a cost of about $30,000. It was consecrated just after completion.

The other two buildings in the group, more recently erected, at the expense of the same generous donor, are the parish house and the rectory. They stand upon ample grounds adjacent to the church. The parish house is of dark gray granite similar to that used in the construction of the church. It contains a good hall and convenient Sunday School rooms, and also a commodious and comfortably fitted rector's study. The cost was about $5,000.

The rectory, which was completed in December last, is a large and excellently arranged dwelling, containing ten rooms, and costing $6,000. The foundation is of stone, but the walls are of substantial frame work, with sheathing of shingle. It has wide verandas, and is equipped with modern conveniences. The rector, the Rev. Charles E. Spalding, with his family, moved into their new dwelling shortly before Christmas.

Another important parish, All Saints', Pasadena (the Rev. Wm. MacCormack, rector), has just completed a similar group of buildings by the erection of a good rectory. In this case the result has been secured by earnest effort and generous giving on the part of the parishioners at large, especially in the earlier days of the parish, in 1888 and 1889, when the endeavor to build the church involved much self-denial. The church remained in an unfinished condition until 1898, and the vestry was burdened with a debt of several thousand dollars. In January, 1898, the Rev. Wm. MacCormack became rector, and shortly afterwards, mainly through a large gift from Mr. John W. Hugus (since deceased) the debt was paid and the building completed. Three years ago an excellent parish house was built; and now the rectory has followed. It is on a lot adjoining the church and parish house. It is built of wood, in the rustic fashion, with a dash of Old English about it. Above the second story is a good attic in which two additional sleeping rooms may be provided. It is lighted by electricity, and it will be heated by a hot air furnace. The cost was $5,300, which has been raised mainly by direct subscription.

The Rev. Wm. MacCormack began his sixth year as rector on the First Sunday after the Epiphany. The facts already stated indicate a successful rectorate; and if they relate chiefly to material growth, they are corroborated by proof of spiritual improvement in the facts that the communicant list has increased 50 per cent., that the Sunday School is larger than ever before, and the enlarged congregation is suggesting a movement for the enlargement of the Church.

LOUISIANA.

Davis Sessums, D.D., Bishop.

The Clericus—New Orleans Notes.

The Clericus of New Orleans held its monthly session in the robing room of the Cathedral, with a large number of the clergy present, on Monday, Jan. 19th. Among the many important results of the meeting was the securing of Dr. A. S. Lloyd to deliver three addresses on Missions some time in March, in three of the city churches, also the arrangement of a plan of Lenten services for the Tuesday and Thursday nights in Lent by means of which every church and mission in the city will have a special service during the Holy Season, at which a preacher, other than the regular rector, will deliver the sermon. The clericus also took up the matter of the standing of Navy and Army chaplains, and decided to act as a body.

The Rt. Rev. John Philip Du Moulin, D.D., D.C.L., Bishop of Niagara, is taking the services at St. Paul's, New Orleans, in the absence of the rector-elect, who assumes charge of the parish early in February and whose coming is looked forward to with pleasurable anticipations.

Two large heaters have just been donated to St. Anna's Church, New Orleans, by one of the parishioners, much to the satisfaction of the congregation.

The rector of St. George's, the Rev. J. W. Moore, has recently arranged a book of "Devotions and Suggestions" for those present "at the celebration of the Blessed Sacrifice." The book has been very favorably reviewed and several of the clergy have secured copies for their classes for Confirmation.

The movement for a new church is being agitated in Grace parish and the Rev. B. Holly is interested in its success.

Dr. Warner, the rector of Trinity Church, has been delivering some very instructive lectures at the afternoon services on Church History. These afternoon services are remarkably well attended; indeed Trinity succeeds, under Dr. Warner, better than any Church in New Orleans, in getting a large afternoon congregation. Dr. Warner always has his hands full and one of the wonders is, how he manages to do so much and to do it so well.

The Cathedral will inaugurate the united Lenten services this year. Much is hoped for from these services. The Cathedral mission known as St. Andrew's, is doing well. Dean Wells and the Rev. Mr. Tucker are much interested in the growth of the mission. The location is in the most progressive part of New Orleans. It is in a neighborhood in which new families are settling every day. A large Sunday School and a good congregation are the well deserved results of the earnest labors of the Dean and Cathedral clergy, in the mission.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Jubilee at Mt. Calvary—St. Paul's Parish Day—Churchmen's Club—Holy Trinity.

THROUGH an accident, the report of the silver jubilee of the rector of Mount Calvary Church, Baltimore, the Rev. Robert Hitchcock Paine, was not promptly reported as it should have been in THE LIVING CHURCH, and as its importance would deserve. The event transpired on the Festival of the Epiphany, the 25th anniversary of the beginning of Mr. Paine's rectorship. There were three early celebrations of the Holy Communion, and at 10:30 a solemn celebration preceded by solemn procession, the rector being attended by the Rev. George B. Stone as deacon, the Rev. William Watson as sub-deacon, the Rev. John T. Matthews and the Rev. Frederick A. Reeve as deacons of honor, and Mr. R. B. T. Anderson as master of ceremonies, while the Bishop of Springfield, the preacher of the occasion, held the place of honor. A large number of the diocesan and other clergy occupied the front pews of the nave.

The theme of Bishop Seymour's sermon was taken from the Epiphany lesson, and it contained a happy reference to the fruitful work of Mt. Calvary Church and its rector, as holding up the ideal of Worship, which the Bishop said would almost seem to be a lost art. Worship in Holy Scripture and with God's Church, said the Bishop, is giving something. Worship reaches its infinite point of exaltation when we make the oblation in the Holy Eucharist. The Bishop paid a tender and loving tribute to Mr. Paine, who had many years ago been his pupil, and whose work had been close to the Bishop's heart.

"Now, when we come to this jubilee and the 25 years have been closed with credit and honor to the beloved rector," he continued, "I may disclose a secret which reveals my estimate of the priest whom we delight to honor to-day. I have my own private Kalendar of those who are answering the divine call to be saints and are gradually developing sanctity in their souls and lives, and in this sacred catalogue I placed long ago the name of your beloved rector, and he is not disappointing my expectation."

A reception in the evening was largely attended, and many persons for the several parishes of the city called during the evening to congratulate the Rev. Mr. Paine. Bishop Paret, absent from the service, was among the callers.

IN "OLD ST. PAUL'S," Baltimore, St. Paul's day was recognized as usual as the "Parish Day." There were the usual Sunday services, and at night a special musical service, evening prayer having been already said. Hodge's *Magnificat* in C was sung, and after the Creed and a few collects, was followed by a fine selection of portions of Mendelssohn's "St. Paul." Just before the Benediction, Martin's *Te Deum* in C was sung. The service was excellently rendered, and after the recessional, Gaul's "Hark the Cherubic Host" was played as a voluntary by Mr. Farrow, the choirmaster and organist of St. Paul's, and Miss Thiele, the harpist. Mr. Farrow has brought the choir of St. Paul's to a very high condition of efficiency, and probably no church south of New York enjoys more consistently satisfactory and helpful music.

THE CHURCHMAN'S CLUB of the Diocese of Maryland had its second meeting for the present season January 29 in St. Paul's house, Baltimore. The speaker of the evening was Mr. Samuel Hines of Scranton, Pa., and his topic, "Coal Mines—Miners and Strike Conditions." An infomal collation followed.

THE REV. DR. J. J. SAMS, rector of the Church of the Holy Trinity, Baltimore, will celebrate the 25th anniversary of his rectorship next march. Dr. Sams is 73 years old, but is still vigorously at work.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Gift at Nantucket—Phillip Brooks Memorial Service.

THE PARISH of St. Paul's, Nantucket (Rev. G. Herbert Patterson, rector), has received from Mrs. Louise Anna Hayden of Washington, D. C., the gift of a seven-branch candelabra for the altar, contributed as a memorial of the late Charles Dorr. It is a handsome addition to the fabric of the church. An effort is being made at St. Paul's to raise a special guaranty fund to cover parish expenses and so far as possible to provide the nucleus for a parish endowment.

THE SERVICE in memory of the tenth anniversary of the death of Bishop Brooks was observed Jan. 23, in Trinity Church, Boston, with a celebration of the Holy Eucharist, and a sermon by Bishop Lawrence. The clergy, with the Bishops of Massachusetts, Western Massachusetts, Maine, and Spokane, vested in Trinity chapel and proceeded into church with the processional Hymn "Ten thousand times ten thousand," sung by the vested choir. The Bishop of Western Massachusetts was celebrant, the Bishop of Maine being epistoler and the Bishop of Massachusetts, gospeller. The choir and the Bishops took the eastward position during the service. Only the clergy and theological students of Cambridge received, though the church was thronged with people. The offering was for foreign missions, and was over $400.

Bishop Lawrence occupied over an hour in preaching his sermon. It was a clear, definite, masterly statement of the theological position of Phillips Brooks. The strength, simplicity, and beauty of his character were illustrated, and made prominent in his leadership. He accounted the old theology too stern for his ideals, and he made the truth of the incarnation the central truth of his life, thought, and preaching. The Church of Christ was not a body of the elect, but the survival of the world's first idea, and the prophecy of its final perfectness. The Lord's Supper was to Phillips Brooks the great high feast of Christ, the head of humanity. "It belonged not to any one denomination of Christianity; no single denomination of Christians had a right to restrict it; it belonged ideally to all humanity and practically to every man who claimed Christ as his Master and Saviour." The belief was a part of his life, not a scrap of his creed. No little act of his life, but had its vital relation to his faith. As the exemplar of tolerance, while his own convictions were positive, he sympathized with those who differed with him. He helped to make religion natural, and as a prophet of God, his messages passed all denominational boundaries, and no Church can call him hers. "He was at home in his Church. He was perfectly conscious that he could be at home in no other. His whole temperament, his grasp of the historic significance of the Church, his conceptions of the Christian life and religious culture, his sense of proportion and spiritual unity, his love of order, his conservative instincts, his artistic and poetic temperament, were satisfied in the Episcopal Church. To him a Church with elaborate creeds was a house of bondage, and a Church without a creed was unthinkable; he demanded a creed so fundamental and so simple that in the stress of history it could hold the Church to the deep truths of the faith, and at the same time could be continually filled with fresh spiritual thought and interpreted by new revelations of the truth. People who did not know or understand him sometimes said that he was restive in the Church and unsympathetic with its life. There were times when he was restive under certain limited conceptions of the Church, and he was occasionally unsympathetic with certain popular features of what is sometimes called Churchly thought and habits; but never did he have any other thought than that in the Church he was happy and at home. Of course he was there by right, and his loyalty to her and to what he firmly believed were her historic principles never wavered."

This kind of a service memorializing the dead was the the first of its kind in Trinity Church. Most of the clergy of both Dioceses in this State were present.

After service the Bishop of the Diocese had for his guests at luncheon the visiting Bishops and clergy at the Hotel Brunswick.

Bishop Lawrence, in introducing the speakers on this occasion, said, it is a pleasure to welcome back to the fold the clergy of our sister Diocese. He referred to the large congregation assembled in Trinity Church gathered there without anything more than a general invitation read in the different churches, last Sunday. This in itself means much to the memory of the one we are commemorating to-day.

Bishop Vinton, Dr. Edward Everett Hale, Rev. Dr. Donald, Dr. Gordon (Cong.), the Rev. John C. Brooks, Prof. Peabody of Harvard, Prof. A. V. G. Allen of the Cambridge Divinity School, and the Rev. Dr. Strong, were the speakers in eulogistic strains, and letters were read from the Bishop of Missouri, the Bishop of Springfield, and the Bishop Coadjutor of Pennsylvania.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Rector-elect of Trinity.

THE REV. WILLIAM WARNE WILSON, whose acceptance of the rectorship of Trinity Church, Detroit, was noted last week, was born in Damerham, Wiltshire County, England, in 1849, and received a private school education. Mr. Wilson's father died in India when the former was a boy, and his aged mother lives with him. He was married in 1875, and has two children, a son and daughter. At the age of 19 he came to

REV. WM. WARNE WILSON.

Montreal and served as a volunteer in the first (Riel) Red River Expedition under Gen. Wolseley. In 1872 he came to Detroit and became interested in fraternal insurance, and has for 20 years been secretary of the A. O. U. W., and was elected Supreme Master of the Order for 1890-1891. He was ordained deacon by Bishop Harris in 1882, and priest by Bishop Davies, Oct. 22, 1899, and was assistant at St. John's Church, Detroit, from 1882 to 1887. He officiated at St. Matthew's mission (colored) 1888-1889; was *locum tenens* at St. Andrew's Church in 1889 and organized it as a parish, was again assistant at St. John's Church from 1890 to 1899, and rector of St. Stephen's Church, Detroit, since Sept. 17, 1899. Mr. Wilson will take duty at Trinity Church on Quinquagesima Sunday.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Retreat for Clergy.

A retreat for the clergy of the city and vicinity will be conducted by the Rev. President Webb of Nashotah, at the Cathedral, on the Monday before Ash Wednesday, Feb. 23d.

MINNESOTA.

S C. Edsall, D.D., Bishop.

Dean Purves' Recovery—Church Extension—Church Club.

The Rev. Dean Purves of Minneapolis is slowly recovering from a threatened attack of typhoid fever.

A Church Extension Society has been formed in Minneapolis on similar lines to that of the Board of City Missions in St. Paul. Their initiative service will be a monster missionary mass meeting in St. Mark's Church, Jan. 30th. All the vested choirs will unite in this service. Bishop Edsall, the Rev. I. P. Johnson, and Gen. W. B. Bend will address the meeting.

The Epiphany-tide banquet of the Church Club of Minnesota was held at Hotel Ryan, St. Paul, Jan. 22. About 75 members responded to roll call. The treasurer submitted a report showing the club to be in good condition financially and numerically, with prospects of increasing its membership.

Col. George O. Eddy of Minneapolis gave an interesting talk on "The Lay Reader and His work." He defined the duties of a lay reader, and spoke of him as more than an emergency man, a real, positive help to the Bishop. Mr. Richard Leonard, on "Church Endowment by Life Insurance," gave a brief history of the endowments of the Anglican Church, and the splendid use she is now making of the money accumulating yearly from the precious heritage. He mentioned several Dioceses that have already adopted the plan of endowing their episcopate and parishes through the method of life insurance endowments, and quoted largely from statistics showing the amounts that would accrue annually from sums invested. The Rev. Archdeacon Haupt was strongly opposed to the theory advanced. The Rev. Dr. Wright, who has succeeded in endowing St. Paul's Church very largely, welcomed any honest method of endowing parishes and Church institutions.

The Rev. C. Herbert Shutt spoke on the Church Press. The object of a paper should be to furnish news, educate, and give tone. The secular press tried to be both secular and theological. What religious ideas many people hold are obtained through the Sunday paper. They make this an excuse for non-attendance at public worship. If Churchmen expect to be up-to-date and correct in their theology, they should subscribe for and read one, at least, of the excellent weekly Church papers. Parochial papers are good as far as they go—likewise diocesan—but they only cover local and diocesan matters. From carefully prepared statistics, he said that out of 16,000 communicants in Minnesota (Duluth included) only 545 are known to be subscribers for a weekly Church paper. When we deduct 136 clergy from this number, the percentage of the laity is decidedly small. This is a deplorable condition, one that does not speak well for the intelligence of the laity. Wherever the weekly Church paper is largely read in any parish, the tone of Churchmanship is much higher. He urged the layman to keep abreast of the times on all subjects pertaining to the Church and to support both a weekly and diocesan paper. He considered the Church press very valuable and helpful to priest, Bishop and Diocese.

The Bishop commended highly the remarks upon "Lay Readers" and "The Church Press." On the Endowment plan by Insurance, he said the episcopate should be endowed and he would welcome any honest method for the endowment of the episcopate, parishes, and Church institutions. We must adapt ourselves to present day conditions.

Mr. F. O. Osborne, delegate to the late National Church Club Convention, recounted the proceedings of the meeting, the splendid hospitality accorded the visitors, and when the National Church Club meets in St. Paul in 1904 he felt sure Minnesota would return the compliment in right royal style.

Mr. R. R. Nelson of St. Paul, who has been president of the club for the last eleven years, declined to stand for reëlection. In recognition of his long and faithful service the club tendered him a rising vote of thanks. The report of the committee on Elections named the following as the officers for the coming year, and the report was unanimously ratified:

President, C. J. Gutgesell, Minneapolis; Vice-President, S. M. Hayes, St. Paul; Secretary, Frank O. Osborne, St. Paul; Treasurer, E. H. Holbrook, Minneapolis; Executive Committee, W. S. Gilliam, St. Paul; Thomas Miles, Minneapolis; R. E. Leonard, St. Paul; William Passmore, Minneapolis; Robert Slaughter, Stillwater.

Mr. Osborne stated that he was elected secretary of the club eleven years ago, when Mr. Nelson was made president, and he asked that he be released from further service. In view of the fact that the National Conference of Church Clubs will be held in St. Paul or Minneapolis in April, 1904, Mr. Osborne was urged to continue in office, and as the request was general he consented.

The Rev. C. Herbert Shutt has been placed in charge of St. John's, White Bear Lake, in addition to his duties as rector of St. Peter's.

At New Ulm, where the Voice of the "American Catholic Church" has never before been very much in evidence, a few faithful women have formed a guild and hold cottage services every Sunday morning.

On St. John's day, Miss Leonora Hoffman was set apart as a deaconess at St. Peter's Church, St. Paul, by Bishop Edsall.

An anonymous layman has sent to the Bishop a draft for $2,000 towards the maintenance of his parish, to be invested for that purpose.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Church Club—St. Mary's Home—St. Louis Notes.

The Church Club entertained the Bishop of Kyoto on Saturday evening at the Mercantile Club. The speech of the occasion was made by the guest. Short after-dinner speeches were made by Bishop Tuttle, Dr. Winchester, Dean Davis, the Rev. E. Duckworth, Mr. F. N. Judson, and Mr. H. N. Davis. Mr. Jas. Waterworth presided in the absence of the President. Sixty guests were present, and after dinner a gift of $500 was handed the Bishop towards the school work in Kyoto, so dear to his heart. So great was Bishop Partridge's influence felt during his brief visit, that a very large portion of the $5,000 desired by him for his school, was raised by Churchmen of St. Louis, before his departure. Mrs. Simmons threw open her beautiful home in Westmoreland Place, where an opportunity was given Church people to meet the Bishop of Kyoto.

St. Mary's Home, a work for reclaiming unfortunate women, is about ready to set about its work. The Board is composed of six Churchwomen and three clergymen, the Rev. Dr. Winchester, President. There is no institution of this kind under the Church in this great city. With its opening an opportunity is given many of the Church people to respond in gifts and in sympathy. The new St. Luke's Hospital is rapidly filling up in the western part of town. When equipped, it will be one of the first hospitals in the country. The Rev. E. Duckworth is the faithful chaplain.

The Rev. J. R. Winchester, D.D., was recently called to St. Clement's Church, El Paso, Texas, to carry on the already flourishing work made vacant by the death of the Rev. Mayo Cabell Martin. It is believed on account of the importance of his work in this Diocese, that Dr. Winchester will not leave Missouri.

Bishop Tuttle conducted religious services last week at Washington University. For the first time in the history of this University these services have been inaugurated. It is rather an experiment upon the part of the staff of the University and the attendance is optional with the students. The services are conducted by the various ministers of the Gospel in the city. The first one of our clergy called on was Dr. Winchester.

Churchmen and Churchwomen, in and out of the Diocese, are greatly elated over the proposed change in the episcopal residence. Property having depreciated downtown, the trend being westward, the Bishop was left almost alone in what, in earlier days had been the most desirable part of St. Louis. Prominent laymen interested in the advancement of the Diocese and the congenial surroundings of the Bishop, have been looking out for some time for a suitable place, and have now bought a fine residence. In the early part of February the Bishop and his family will take up their abode in this new home in Vandeventer Place. The house has a large terraced lot, and is surrounded by handsome buildings.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Cornerstone at Elizabeth—Sea Girt.

The cornerstone of the new parish hall of Christ Church, Elizabeth (of which an account has already been given in The Living Church) was laid by the rector, the Rev. H. H. Oberly, D.D., on Sunday, Jan. 11th. Owing to the inclement weather, the service, with the exception of the laying of the stone, was held in the church.

The new mission church of St. Uriel, at Sea Girt, is now nearing completion, and will be open for service some time during Lent. Friends of the mission have been most generous in giving money towards the erection of the building, which will be for the use of the winter residents and not for the summer people only, and will be the only church on the shore between Point Pleasant and Asbury Park that will be open all the year round. The progress of the mission is due in large part to the zeal and devotion of a faithful Churchwoman who moved to Sea Girt, and finding that the services of the Church had never been held there, did not rest satisfied until a start had been made. Her efforts have inspired others, and there are now a goodly number under instruction for Confirmation, so that the mission will start with every prospect of success. In the chapel will be many memorials and gifts, including the altar, the pulpit, chancel furnishings, and also as a gift from the women of the neighboring town of Manasquan, the altar furnishings.

The winter meeting of the Plainfield Clericus was held on Tuesday, Jan. 13, at St. Luke's rectory, Roselle, with the Rev. H. E. Gilchrist.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Berkeley Anniversary.

The 150th anniversary of the death of Bishop Berkeley fell on the 14th of January, but it was a week later that the meeting of the

New York Alumni Association of the Berkeley Divinity School was held in that city. The meeting was well attended, and while, as always, the memory of the founder, Bishop Williams, was referred to with profound feeling, there was no apprehension expressed that his work had passed away with him. Dr. Binney, the Dean, and Dr. Samuel Hart, the Sub-Dean, Dr. Vibbert, Dr. Grosvenor, and others, brought out many facts showing that the School has certainly passed the crisis, and in faculty, students, donations, and morale, is on the rising wave. Dr. Vibbert was reëlected President, the Rev. F. F. German, Vice-President, and the Rev. M. K. Bailey, Secretary, in place of the Rev. Clarence H. Beers, now in Spokane. Professor Kinsman was invited to address the meeting next year, and Dean Binney and Dr. Grosvenor, the Rev. F. F. Windsor Brathwaite, Rev. John H. Watson, and Rev. Kirkland Huske, were appointed a committee to consider the needs of Berkeley, and take suitable action.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Name discussed in Cleveland.

AT GRACE CHURCH, Cleveland, the Rev. E. W. Worthington preached, on a recent Sunday, on the Name of the Church. He showed the dignity and importance of names, and then, after showing the increasing pressure in the Church toward correction, showed the reasons for dissatisfaction with the present title and why the Catholic name should be sought.

"We must have," he said, "it seems to me, without unreasonable delay, some name that will emphasize though not unkindly, the Anglican claim to Catholicity, as not routed by the exclusive claim of Latin Christianity. This, let me frankly say, is my main desire in this matter of the better naming of the Church."

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

A RECTORY is to be erected for the church at Pawnee.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Sheltering Arms — Rectory at Royersford — Teachers' Institute—St. Timothy's Anniversary.

THE BOARD OF MANAGERS of the Sheltering Arms of Philadelphia give most hearty thanks to all the many friends and workers who have helped to bring the institution to its year of majority, its twenty-first birthday. With unceasing interest the managers, the officers, and the public helped to shelter, feed, clothe, teach, and protect unfortunate young girls with their babies, deserted wives and desolate widows, with no regard as to creed or color, who know not where to turn for aid. There have been admitted during the past year, 80 women with their babies, and 22 motherless babies; of the women 16 were married and 64 were single. Eighty-three women were discharged; 47 to return to friends and 36 to situations found by the Children's Aid Society. There are in the Home Jan. 1, 1903, 15 women and 18 babies. Donation Day for many years now, the Tuesday before Thanksgiving, brought most welcome donations of food and clothing and about $2,500. In looking back across these 21 years, it is encouraging to think that during that time 1,865 women and 2,619 babies have passed through the Sheltering Arms, encouraged and helped on out to the world beyond.

THE NEW RECTORY of Epiphany parish, Royersford (the Rev. A. L. Urban, rector), is nearing completion and it is expected that it will be ready for occupancy about the 1st of March. Several improvements have also been made recently in the church building. The alteration of the chancel—made necessary in order to furnish accommodation for a vested choir—adds much to the appearance of the church; a new sacristy has been built, and the organ improved. The choir, consisting of fifteen voices (men, women, and boys) was vested for the first time on the Fourth Sunday in Advent. An altar desk and service book have been given by the congregation as a memorial to the late Mr. Chas. Lukens of Conshohocken in recognition of his great interest in the work at Royersford. The present handsome building is largely due to his kindness. Among other memorials are the large brass altar cross and vases (gifts of parishioners) and the processional cross. It is expected that a litany desk will be added to the furniture of the church in the near future.

WEST PHILADELPHIA chapters of the Brotherhood of St. Andrew have undertaken services in the car-barns in their section of the city. After these are well under way, similar services will be begun in other districts.

THE REV. WM. BERNARD GILPIN (Christ Church, Franklinville), who was taken ill in the church some weeks ago, and has since been confined to the Pennsylvania Hospital with typhoid fever, is steadily improving and is believed to be out of danger. Mr. Gilpin is also chaplain of the Philadelphia Junior Local Assembly, Brotherhood of St. Andrew.

THE 33D ANNUAL MEETING and Teachers' Institute of the Sunday School Association, Diocese of Pennsylvania, was held on Monday, the 19th, and was largely attended. The meeting began with a celebration of the Holy Communion in Holy Trinity Church, at 10 o'clock, the rector, the Rev. Floyd W. Tomkins, D.D., being the celebrant. In the afternoon, sectional conferences were held in the parish buildings of Holy Trinity and Holy Trinity Memorial chapel. The annual meeting was held at 5:30, and at 8 o'clock a general meeting was held in the Church of the Holy Trinity, the Bishop presiding. Brief addresses were made by clergymen and others interested in Sunday School work. The Bishop Coadjutor, who was to have made the closing address, was ill and unable to be present.

SATURDAY, Jan. 24th, began the parish festival of St. Timothy's Church, Roxborough. On that day (St. Timothy's day) there were celebrations of the Holy Communion at 7 and 9 o'clock. On Sunday the principal services were held, the Rev. Dr. Tidball being preacher at the high celebration and at the evening service, with procession of guilds, the sermon being preached by the Rev. Harrison

"The Leading Fire Insurance Company of America."

STATEMENT OF THE CONDITION OF THE

ÆTNA

INSURANCE COMPANY,

HARTFORD, CONN.

On the 31st day of December, 1902.

Cash Capital,	4,000,000.00
Reserve, Re-Insurance (Fire),	4,023,401.84
Reserve, Re-Insurance (Inland),	104,441.34
Reserve, Unpaid Losses (Fire),	450,091.57
Reserve, Unpaid Losses (Inland),	97,043.85
Other Claims,	251,939.02
Net Surplus,	6,022,603.36
Total Assets,	$14,949,520.98
Surplus as to Policy-Holders,	**$10,022,603.36**

LOSSES PAID IN EIGHTY-FOUR YEARS-

$93,642,582.42

WM. B. CLARK, President.

W. H. KING, Secretary.

A. C. ADAMS, C. J. IRVIN,
HENRY E. REES, A. N. WILLIAMS
Assistant Secretaries.

WESTERN BRANCH, 413 Vine St., Cincinnati, O. — KEELER & GALLAGHER, General Agents.
NORTHWESTERN BRANCH, Omaha, Neb. — WM. H. WYMAN, Gen'l Agent. W. P. HARFORD, Ass't Gen'l Agent.
PACIFIC BRANCH, San Francisco, Cal. — BOARDMAN & SPENCER, General Agents.
INLAND MARINE DEPARTMENT. — CHICAGO, Ills., 145 La Salle St. NEW YORK, 50 and 52 Pine St. BOSTON, 95 Kilby St. PHILADELPHIA, 226 Walnut St.

Agents in all the Principal Cities, Towns, and Villages of the United States and Canada.

B. Wright, rector of St. Asaph's, Bala. During the week following there were daily celebrations; Tuesday, the 27th being set apart for special commemoration of the faithful departed of the parish.

The Pennsylvania Commandery of the Military Order of Foreign Wars of the United States, mainly composed of Army and Navy officers, has just unanimously reëlected as its Commander, the Rev. Dr. C. Ellis Stevens, rector of old Christ Church, Philadelphia.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Sharon—Clerical Union—Priest Installed.

St. John's, Sharon, is showing increased activity in various directions. Since the coming of the present rector, a year ago, a mission has been started at South Sharon, the first service of the Church being held there last August. On the First Sunday in Advent a Sunday School was opened in that flourishing community which is connected with Sharon by electric cars. A Woman's guild was organized Dec. 4th. The Sunday School is held in a rented hall. In temporal things also the parish progresses. The new rectory of brick veneer is being rapidly pushed towards completion. The chapter of the Brotherhood of St. Andrew has been revived, and members are aiding in the new work at South Sharon. The rector and others are trying to solve practically the "boy problem," there being two organizations for boys and young men with an enrollment of some sixty members. Recently General H. T. Bope, military head of the Boys' Brigate of America, paid a visit to the parish, being accompanied by his own Company connected with the Ascension parish. The General, a well-known Churchman of Pittsburgh, gave a manly and practical address in the armory, and Miss Perkins afterwards entertained at supper in the parish house the officers and members of the Company. The younger boys of the parish are organized as St. John's Cadets and have lately secured a drill-master and the service of a volunteer soldier, lately returned from the Philippines.

On Monday, January 12th, the Clerical Union held its monthly meeting at the Hotel Henry, beginning with luncheon at 1 o'clock. The Rev. E. L. Wells of St. Philip's Church read a paper on "Moses, Founder of the Pentateuch," which was made the subject of an animated discussion.

The quarterly meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place on Thursday evening, Jan. 22, at the Church of the Ascension. The large vested choir of the church was present and furnished the music, and the address was made by Mr. Hubert Carleton, General Secretary of the Order. There was a large attendance, and much enthusiasm was manifested.

On Sunday, Second after Epiphany, Jan. 18, the Bishop of the Diocese formally installed the Rev. George Woodward Lamb as vicar of the St. Mary Memorial, Pittsburgh. Following the processional hymn, the Bishop met the vicar-designate at the choir steps, where the announcement was made, and the lesson (Ephes. iv. 7-14) read. The vicar was then led to his stall in the choir, and after prayer by the Bishop, offered in his own behalf the intercession appointed in the Office of Institution, which was followed by the Bishop's personal blessing. The Communion service followed, the introit being Hymn 186. St. Mary's ministers in a large district of working people, and sets before them the Holy Eucharist as the chief service of Sunday, there being two celebrations, one early and the main service at eleven o'clock.

QUINCY.

F. W. Taylor, D. D., Bishop

Buildings for St. Stephen's, Peoria.

The plans for the new church, parish hall, and rectory of St. Stephen's parish, Peoria (Rev. S. G. Jeffords, rector), have been completed. The new parish, which was founded only a few months ago, will have a set of buildings which will compare very favorably with those of any church in the city. The buildings will cost in the neighborhood of $10,000, the material to be used in their construction being wood and grotz, the latter of which is composed of Portland cement and pebbles, the combination forming one of the most lasting and durable of all building materials. The buildings will be of what is known as the old Norman, or Glebe design.

PROPOSED GROUP, ST. STEPHEN'S CHURCH, PEORIA, ILL.

The church will be a large, well proportioned structure with ample room for the choir, and a commodious sanctuary. The parish hall

REV. S. G. JEFFORDS.

will be for the use of the Sunday School classes, a social meeting place, and in fact will be the workshop of the parish. The

Mellin's Food

children represent perfect and healthy childhood.

SEND A POSTAL FOR A FREE SAMPLE OF MELLIN S FOOD.

Mellin's Food Co., Boston, Mass.

SUMMERLAND.

The SOUTHERN RAILWAY

QUEEN & CRESCENT ROUTE.

Has inaugurated new through service to *Florida* and the South, without parallel in magnificence.

CHICAGO & FLORIDA SPECIAL.

Leave Chicago, Big Four Route.....1:00 P. M.
Arrive Jacksonville, Q. & C. and Sou. Ry. 8:05 P. M.
Arrive St. Augustine, F. E. C. Ry.....9:15 P.M.
Via Cincinnati and Atlanta, Daily except Sunday.
ONLY ONE NIGHT OUT.

THE FLORIDA LIMITED.

Leave Chicago, Pennsylvania Lines— 8:40 P. M. via Louisville.
Leave Chicago, Monon Route— 9:00 P. M. via Cincinnati.
Arrive Jacksonville, Q. & C. and Southern Ry.— 8:30 A. M.
Arrive St. Augustine, F. E. C. Ry.— 10:00 A. M.
Via Chattanooga and Atlanta, daily.

NOTE THE NEW THROUGH ROUTE via LOUISVILLE.

These trains, the "Special" and the "Limited" carry Pullman Drawing-room sleepers, dining, cafe, composite, and observation cars, and vestibuled coaches.
Close connection made at Louisville and Lexington by Southern Railway trains from St. Louis.
A Pullman Drawing-room Sleeper is also run through from Cincinnati to Jacksonville daily, via Asheville, Hot Springs, and the "Land of the Sky," leaving Cincinnati 8:05 P. M.
Connections made at Cincinnati by Chicago trains daily.
For our Florida Booklet and other descriptive matter of the South write—

J. S. McCULLOUGH, N. W. P. A., 225 Dearborn St., Chicago, Ill.
G. B. ALLEN, A. G. P. A., St. Louis, Mo.

The Kind of Seeds that Yield.

Like everything else there are good seeds and bad seeds. Seeds that grow and seeds that don't grow; seeds that yield and seeds that don't yield, and a little thought given *now* to the selection of the seed you'll need, will be found time well spent, though realized much better at the harvest if you select the world-famed Ferry's Seeds—the kind that always yield. For nearly half a century Ferry's Seeds have been known and sown wherever good crops are grown, until farmer and gardener alike, have learned to depend upon their wonderful reliable growing and yielding qualities, year after year, to the exclusion of all others.

Unfortunately the seed business seems to afford a means for many unscrupulous people, who aim to blind the unwary to quality, through littleness of price and boastful claims; who in reality have nothing to substantiate their claims, no reputation at stake, no past record as proof. It is better to pay a little more for the seed and be assured of a great deal more at the harvest by sowing Ferry Seeds. The 1903 *Seed Annual* which is sent free, postpaid, will be found unusually interesting and instructive. Write for it today. Address, D. M. Ferry & Co., Detroit, Mich.

rectory will be a two and a half story building with eight rooms, including a large reception room, and the rector's study, which will be connected with the church building.

The land on which these buildings will be erected is located at the corner of Millman and Warren Streets, the centre of the most thickly populated district of the city. The rector and the members of the parish are very enthusiastic over the outlook and it is hoped that ground will be broken for the erection of the buildings in the early spring. Up to the present time the rector has not been compelled to solicit a cent of money toward the erection of the buildings, the purchase of the ground, or for the support of the church. All subscriptions have been given voluntarily by the members of the parish and a great many people who are not communicants of St. Stephen's Church. Founded but a few months ago, St. Stephen's parish has grown wonderfully, and during the past four months there have been more Confirmations and Baptisms in that parish than any other parish in the Diocese the past year.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Bishop McVicker Improving.

BISHOP MCVICKER is reported as somewhat better, but still unable to sit up.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Missionary Arrangements.

THE REV. HENRY W. LITTLE, for the past five years rector of De Land and adjacent missions, has become rector of Ocala, and the missions formerly under his devoted care have been divided among several others. The Rev. C. A. Brewster of Orange City, formerly of Vineland, N. J., is supplying St. Timothy's, Orange City, and St. Barnabas', De Land, with great acceptability. The Rev. L. W. Saltonstall of Hartford, Conn., has recently been assisting at the latter church. The Rev. Mr. Day, rector of Sanford, has taken charge of All Saints' Church, Enterprise, and the rector of Daytona, the Rev. Mr. Arnold of New Smyrna and Hawk's Park. In all of these places Church prospects are prosperous and encouraging, and good services and many Church privileges are to be found.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Several Parochial Missions — Chattanooga — Memphis Items.

THE FEBRUARY meeting of the Convocation of Memphis will take place at St. Matthew's Church, Covington (Rev. W. P. Browne, rector), beginning with service on Monday, Feb. 2nd, at 7:30 P. M., and extending into the mission to be held by the Ven. Percy C. Webber, Archdeacon of the Diocese of Milwaukee, beginning Feb. 4th. Subjects for discussion at the Convocation are: Christian Union, and Parochial Missions. The mission under the direction of Archdeacon Webber will be of more than ordinary interest in this portion of the Diocese, as this is his first visitation in the western portion. He will be at Covington from Feb. 4th to 8th; at Dyersburg, Feb. 9th to 12th; at Newbern, Feb. 13th and 14th; and will open a mission at the Church of the Good Shepherd, Memphis, Saturday night, Feb. 14th.

AT CHRIST CHURCH, Chattanooga, a reading room has been fitted up for the choir boys and arrangements made for their play and study; gifts of electric lighting, stoves, wood, etc., being made by parishioners. Christ Church Sunday School was joined by the Highland Park Sunday School, both being under the direction of the rector, the Rev. W. C. Robertson. The parish is arranging to pay off the remainder of the indebtedness of $1,500 on the lot at Easter.

MR. RICHMOND KIMBROUGH, a communicant of Trinity Church, Clarksville, and well known as an artist, died in London of pneumonia, and was buried at Clarksville. He was educated at Sewanee, where he had the opportunity of daily contact with the life and spirit of the Church, and he consequently learned to love her with the affection of a child, and was of great service to Sewanee in her illustrated literary productions. His work in London during the past four years opened up for him a large field and gave promise of much success.

THE RESIDENCE for the Bishop of the Diocese has been completed, and he is now occupying it with his family. The parishes of St. John's, Knoxville, Trinity Church, Clarksville, St. Paul's Church and Christ Church, Chattanooga, and Christ Church, Church of the Advent, and St. Anne's Church, Nashville, contributed towards furnishing the same, the residence being a gift of citizens of Memphis.

IN MEMPHIS the various Churches have generally adopted the plan of having special musical services once or twice a month and there is an increased attendance at the night services in consequence. Calvary Church is erecting now, a large brick parish house, for the lack of which she has been so hampered in her work heretofore. The Church of the Good Shepherd (the Rev. Thomas D. Windiate, rector) has completed a commodious parish house, fitted up below for a reading room, guild room, and for choir and club purposes. Gymnasium classes for young men and young ladies have been organized under the direction of Mr. J .E. Scheibler, and musical classes under the direction of Mme. Ritterbrand. The upper rooms of the parish house are used for clergy rooms for those assisting in the parish work and in missions. The church has recently been newly painted and a small chapel has been arranged for week-day and early services.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

St. Paul's Anniversary—Death of Miss Nourse.

THE FEAST of the Conversion of St. Paul is always kept as the great parish festival of St. Paul's Church (Rev. Alfred Harding D.D., rector). Falling upon Sunday this year, its services could be more fully attended than usual, and an earnest appeal had been made by the rector to all the communicants to be present at the two celebrations. The second service was choral, with a sermon on the history of the parish. The offerings, except those designated, for the support of the church, which is free, were to meet the apportionment for Missions, general and diocesan. The arrangements for the day included the anniversary of the parish guild in the evening, when its various chapters reported the years' work. The rector and Mrs Harding had invited all members and friends of the parish to the rectory on Saturday, Jan. 24, and their invitation was largely accepted.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
☞Sold by Druggists, 75c.
Hall's Family Pills are the best.

Educational.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The fourteenth Academic year will begin September 17, 1902. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. WM. E. MCLAREN, D.D., D.C.L., President, and the Rt. Rev. CHAS. P. ANDERSON, D.D., the Vice-president of the Board of Trustees.

Address Rev. B. F. FLEETWOOD, D.D., Rector

(1868) Thirty-Fifth Year. (1902)

ST. MARY'S SCHOOL, Knoxville, Illinois.

A School of High grade for girls and young women. Preparatory, Collegiate, and Art courses. Mental training, physicial and social culture, moral and religious influences. $500 a year; no necessary extras. For description and testimonials, address the

REV. C. W. LEFFINGWELL, D.D., Rector.

INDIANA.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address REV. J. H. MCKENZIE, Rector.

NEW YORK.

THE GENERAL THEOLOGICAL SEMINARY,
CHELSEA SQUARE, NEW YORK

The academic year began on Wednesday in the September Ember Week.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

Rev. P. K. CADY, D.D., Sub-Dean.

Miss C. E. MASON'S Suburban School
for Girls. The Castle, Tarrytown-on-Hudson, N.Y.
Advantages of N. Y. City. Prepares for College.
Miss C. E. MASON, LL.M., Principal. Send for Catalogue.

TEXAS.

ST. MARY'S COLLEGE
And College Preparatory School.
School of Music.
Dallas, Texas.

Founded by the Rt. Rev. A. C. GARRETT, D.D., LL.D.

A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.

Reopens September 18th. For catalogue and further information address MISS TORBERT, Principal of St. Mary's College, DALLAS, TEXAS.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-third year began in September 1902. References: Rt. Rev. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour. S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,

Rev. H. D. ROBINSON, Warden, Racine, Wis.

WHAT IS MODERN ROMANISM?

By the Bishop of Springfield. Price 75 cts. net. Postage 7 cts.

A Priest writes to the Author: "I could not have run across a book I required more for my own personal help and comfort. I have been subject now and then to doubts on certain points. The very doubts which have bothered me, your work clears up in a most logical way."

PUBLISHED BY.

The YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

THERE is no reason why your baby need be pale and thin. He should be rosy and fat. Mellin's Food will make him so.

By the death of Miss Rosa Morris Nourse, St. Alban's parish has lost one of its earliest friends, and most devoted workers in every good cause. She belonged to a family well known in the history both of the country and of the Church. Her grandfather was appointed Register of the U. S. Treasury by President John Adams, and served through several following administrations, and all who have read the accounts of the founding of St. Alban's Church on what is now the beautiful domain of the future Cathedral of Washington, will remember how it owed its existence to the prayers and aspirations and earnest work of members of the Nourse family, who had settled at Mt. St. Alban in those early days. The late Miss Nourse, though about 80 years of age, was active until a few days before her death, and was seen, with her one surviving sister and a brother who is a vestryman of St. Alban's, at all its services, and last summer always at the Cathedral open-air evensong. The funeral service took place at St. Alban's on Jan. 16th, the rector, the Rev. G. F. Bratenahl, and the Rev. Philip Rhinelander officiating, and this faithful worker in the vineyard of the Lord was laid to rest in the beautiful churchyard of St. Paul's, Rock Creek.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Miss Emily Paddock, organizer of the Girls' Friendly Society in this country, was recently in Kansas City and addressed a number of women at the guild hall of Grace Church on the work of that Society, in the endeavor to develop the order more fully in the city and the Diocese. She also spoke before the Woman's Auxiliary, which was in session at St. Mary's Church.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Parish House for Trinity—Several Bequests—Work Among Jews—President Chosen for Hobart College.

Trinity Church (Rev. Cameron J. Davis, rector), is to have a new and more commodious parish house, a project made imperative if work along certain parochial, diocesan, and general lines by the people of Trinity Church is to find room for the expanding beneficence which characterizes that parish. In December the rector made formal announcement to his people of a general plan for the proposed parish house. A three-story brick or stone structure conforming to the architecture of the present church buildings is contemplated, to be erected on the lots south of the church and in front of Christ Chapel. A committee was at once appointed to open a subscription list and to act in coöperation with the finance committee of the parish in the matter of plans and building.

It was thought when the rector first announced the project that $50,000 would be required for such a building as it was desired to erect. To-day the subscription list foots up $55,000, and it is purposed to make it $60,000. Ground will be broken in the spring and the work pushed steadily forward.

By the will of the late Mrs. Helen Thornton Campbell of Brooklyn, N. Y., formerly of Buffalo, who died Jan. 10th, the sum of $50,000 has been bequeathed to the Church Charity Foundation, which manages the Church Home in Buffalo, with which to erect a building for the aged, to be called the Thomas Thornton Memorial. It has been intended, for some time, to tear down the old building on the grounds of the Home, and a subscription list was opened for contributions which should aggregate $50,000, with which to put up a new building. If the amount of Mrs. Campbell's bequest is paid over to the corporation, as above, no doubt the general subscriptions now being made will be devoted to some other purpose in connection with the Home.

As has already been noticed in these columns, by the will of the late Mrs. Naomi Van Bokkelen, $55,000 was bequeathed to the Aged and Infirm Clergy Fund of the Diocese. When the will was probated and the executors were ready to pay over the several bequests, it was found that the estate had shrunk somewhat in value, and therefore the sums to be paid the heirs would be *pro rata* to the bequests. Accordingly the Diocese has received but $13,750, but this is in full, the inheritance and other taxes having been paid.

An interesting conference of Hebrews and Christians conducted by Mr. Levy, a lay missionary of the Society for Promoting Christianity among the Jews, was held in St. James' Church (Rev. Chas. H. Smith, D.D., rector), on the evening of the 9th inst. In introducing his subject, Mr. Levy said the Hebrew leaders of the early Christian Church, in their misunderstanding of God's plan concerning the Gentile Christians, endeavored to place upon them the yoke of the law of Moses. To-day the Gentile leaders of the Church, with the positions reversed, are making an identical mistake in compelling Hebrews who have accepted the Messiahship of Christ, to forsake their ancient ceremonies. This unscriptural attitude has caused the light of the Gospel to be almost entirely withdrawn from the Jewish people, brought much confusion and scandal to the activities of the Church, and has been the occasion of multiplied sorrows to the convert and his kinsmen who regard him as a traitor. Mr. Levy pointed out St. Paul as an unique example of consistency, as he fulfils his ministry as a Jew, a Roman, and a Christian. Many years after becoming a follower of Jesus he deliberately said, "I am a Jew." In the same chapter he asserts his Roman citizenship, and in other scriptures declares that he has set his affection on things above. In his loyalty to Christ he did not despise his Jewish birthright nor undervalue his position as a free-born Roman. Mr. Levy, in speaking of the great festivals of the Jewish Church, showed their counterpart, in some sense, in our National festivals. His address was somewhat unusual, because while he commends Christianity to the Jews, he spoke without disparagement of the Jewish faith and sym-

Coffee Again.

AN OLD PHILADELPHIA PHYSICIAN TELLS THE TRUTH ABOUT IT.

A physician of Philadelphia, of many years practice, during which time he has carefully watched the effects of coffee drinking upon his patients, writes:

"During my practice in Philadelphia, I have had many serious cases of stomach, kidney and liver disorders which I have traced to the use of coffee.

"Last year a fellow physician called my attention to the merits of Postum in the place of coffee. In many cases of torpid liver, various kidney diseases, etc., since then I have forbidden the use of coffee and prescribed Postum.

"In many cases the results were almost miraculous and in all there was marked improvement due solely to the use of Postum in the place of coffee.

"If you wish it I will furnish you the names of my patients so cured.

"Owing to the feeling that exists among the medical fraternity against physicians using the columns of the papers to advertise themselves, I request that you withhold my name, but you may refer any inquiries to me." Name given by Postum Co., Battle Creek, Mich.

ORIENT CRUISE
$400 AND UP

by specially chartered North German Lloyd express S. S. Kaiserin, 9,500 tons, Feb. 7, 65 days; shore trips, hotels, guides, drives included, visiting Madeira, Granada, the Alhambra, Algiers, Malta, Athens, Constantinople, Smyrna, 19 days in Palestine and Egypt, Naples, Rome, Nice, etc. Absolutely no overcrowding; only the main dining room to be used. Norway-Russia Cruise, July 2, $275 up.

FRANK C. CLARK,

111 Broadway, New York. 201 Washington St., Boston, Mass.

CHICAGO AGENTS:

H. Claussenius & Co., 95 Dearborn St.
Wm. Fletcher, Room 297, 113 Adams St.

Copyright, 1902 by C. & A. R'y.

ART CALENDAR

Four graceful poses from life; figures ten inches high, reproduced in colors. Highest example of lithographic art.

"THE ONLY WAY"

to own one of these beautiful calendars is to send twenty-five cents, with name of publication in which you read this advertisement, to Geo. J. Charlton, General Passenger Agent, Chicago & Alton Railway, 328 Monadnock Building, Chicago, Ill.

The best railway line between Chicago, St. Louis, Kansas City and Peoria.

WOMEN'S GUILD OF ST. IGNATIUS

552 West End Ave., NEW YORK CITY.

Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc. he Guild has for sale also the following books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. **Vol. I. 350 pages. Cloth, $1.50.**

What Catholics Believe and Do. **Paper, postpaid, 15 cts. Cloth, 25 cts.**

Good Friday Addresses on the Seven Words. **Three Series: 1. Christ's Religion in the Words of the Cross. 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.**

Devotions for Holy Communion. **Cloth, 60 cts. Leather, $1.00.**

Flinging Out the Banner.

A practical aid to the Woman's Auxiliary, by Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net. Postage 8 cts.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

PROPER LESSONS FOR THE SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR.

This book contains in full those portions of Holy Scripture appointed by the Church in General Convention, to read at morning and evening prayer. Most useful to the clergy, especially in missionary work, and to the laity for use either in church or at home.

Nicely printed in Long Primer type, on fine Bible paper. Size, 5¾x3¾ inches.

Cloth, 50 cents; Leather, from $1.00 to $2.50.

E. & J. B. Young & Co., 9 W. 18th St., N. Y.

bolism and more as a friend than as a seeker after proselytes. Mr. Levy was in Buffalo for several weeks and in that time had many personal interviews with Hebrews, merchants and others, always producing a favorable impression.

THE SEMI-ANNUAL meeting of the trustees of Hobart College was held Jan. 20th in Coxe Memorial Hall, when the Rev. Langdon C. Stewardson, of Lehigh University, was elected to the presidency of Hobart College, and Mr. John K. Walker of Buffalo a trustee to fill out the unexpired term of his father, Mr. Wm. H. Walker, recently deceased.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

The Bishop Convalescing,

BISHOP PETERKIN is slowly but steadily convalescing.

Music.

Editor, G. EDWARD STUBBS,
Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address communications — "MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

WE ARE INDEBTED to the rector of a Southern church, who evidently believes in the "efficacy of music," for an account of a successful attempt to revive interest in parish affairs by a renewal of musical life and energy.

The theory that clergymen are as a rule indifferent to music, and jealous of its power, meets with notable contradictions, judging from a certain parish journal which publishes the following doctrine:

"The influence of music is so great that no one has as yet been able to define its limits. It is the one universal language, and its power cannot be measured. It can inspire the noblest aspirations, as well as arouse the basest passions. It will lull to a dreamless repose, and awaken from a deadly stupor. It will soothe the restless general to slumber, and quicken the pulse beats of the jaded soldier on the march. It will make the merry weep, and the solemn dance. It will charm an animal and refine a man. Many a tyrant has used it to compel his people to forget their wrongs, and many a monarch has bewildered his subjects by the brilliancy of his martial bands.

"An old king once felt an horrible numbness creeping over him, and he was told by his physicians that he must die. This so angered him that he commanded his musicians to strike up their most stirring strains of martial music as he cried, 'I will not die, but live.' And live he did!"

In the case we refer to, a parish has apparently taken a new lease of life, and enthusiasm has penetrated every part of it, leading to the completion of a beautiful church, the building of a large and magnificent organ, and the organization of an effective choir.

To suppose that all this could come about solely through the influence of music would be as absurd as to expect it could result from any other single department of parochial activity. Nevertheless it is unquestionably true that many parishes are musically *starved*, and that choral life and enthusiasm can work wonders in changing stagnation into prosperity, spiritual and material.

We are living in a time when it is perilous to neglect the study of all that leads to an increased interest in ecclesiastical affairs. The daily press is teeming with "statistics" proving (if accurate) that church attendance, especially in large cities, is steadily decreasing in proportion to increase in population. In London and New York these "figures" are sufficient to call for all the optimism one is capable of. All sorts of causes are advanced to account for the "falling off," and the very multiplicity of these theories only emphasises the probability that statistics are not altogether fallacious.

The importance of utilizing music in public worship has steadily forced itself upon all bodies of Christians ever since Puritan prejudice began to wane. In the Church the change from the old anti-musical regime to the present is scarcely greater than that which has taken place among the sectarians. By them the want of some orderly form of musical liturgy has been constantly felt, and this now finds expression in printed "service lists," resembling those used in our own Church. Detached portions of our choral responses are unsparingly used whenever and wherever they are wanted, and "choral sentences," "choral amens," "antiphonal responses," "anthems," etc., etc., are introduced *ad libitum*. All this simply proves a craving that must needs be satisfied.

At a sectarian meeting held not long ago in a neighboring city, a prominent pastor objected strongly to the lack of a well-ordered liturgy, and dignified musical system. He said, "God is not the author of confusion, but of order. Out of chaos came cosmos, and I think the tendency of all great bodies is harmonious order. John Calvin was fond of his liturgy, and John Knox practiced a liturgy in hard-headed Scotland. I doubt if we have gained anything by the extreme simplicity we have, and I do not think it can be said that the services of our churches have

To the Roots.

A SCHOOL BOY DIGS DOWN TO FIND FOOD TO BUILD HIM RIGHT.

A good, straightforward letter was recently sent by a bright, clever youth which shows his ability to go to the bottom of a trouble and rectify it.

He says, "I attended High School for three years, but made little progress. I did not enjoy good health; my food was not properly digested; this caused headache and hence I could not study. I tried taking exercise in the football field, but was unable to stand it as it always increased my headache.

"During the summer holidays I began eating Grape-Nuts and the benefit was immediate, the headache stopped, my food digested properly so that I had no more stomach trouble, my general health improved, my weight increased and my brain was clear and bright.

"The result was that this summer I procured Junior Leaving and Junior Matriculation Standing. I also took my place on the football team as half-back and played in all the games of 1901.

"This wonderful increase in mental and physical health I attribute to no other cause than the nourishment I got from Grape-Nuts. I recommend them to everybody who desires health. I am only a boy of 17 years, but my weight is 148 pounds, and this weight was procured solely by the use of Grape-Nuts." Name given by Postum Cereal Co., Battle Creek, Mich.

There is a reason why Grape-Nuts should correct a delicate, physical, or a sluggish mental condition. The food is highly nutritious and is pre-digested so that it helps the digestive organs to assimilate other food. It is also rich in the phosphates that go directly to make up the delicate gray matter of brain and nerve centres.

FLORIDA.

Through Passenger service taking effect Jan. 5, 1903, Pennsylvania Short Line from Chicago to Jacksonville and St. Augustine, without change of cars.

Leave Chicago 8:40 P. M., arrive cities named the second morning.

Dining Car service.

Pennsylvania Ticket Office, No. 248 Clark St.

For particulars address—

H. R. DERING, A. G. P. A.,
248 S. Clark St., Chicago.

Via Dubuque, Waterloo and Albert Lea. Fast Vestibule Night train with through Sleeping Car, Buffet-Library Car and Free Reclining Chair Car. Dining Car Service en route. Tickets of agents of I. C. R. R. and connecting lines.

A. H. HANSON, G. P. A., CHICAGO.

APPLICATION BLANKS

To be filled in by applicants for the Sacraments and offices of the Church, giving the desired information in each case. The Four Blocks, 35 cts., postpaid.

No. 33—For Holy Matrimony.
No. 34—For Burial.
No. 35—For Holy Baptism.
No. 36—For Confirmation.

Each sold in blocks of fifty for 10 cents.

The Clergy will find these blanks of the greatest convenience, and their use will insure correct entries in the Parochial Register.

THE RISE AND DEVELOPMENT OF CHRISTIAN ARCHITECTURE

By JOSEPH CULLEN AYER, Jr., Ph.D., Lecturer in the Episcopal Theological Seminary, Cambridge, Mass. Large 4to., fully illustrated, cloth, gilt, price $1.50 net; postage 15 cts.

"This elaborately illustrated work forms an excellent guide to the inquirer who desires to know something of the leading features of the architectural styles that are peculiarly Christian without going to the trouble of mastering technicalities. The author has taken pains with his work, and writes after making personal inspection of the buildings he describes so well. . . . . The Cathedrals selected for illustration are amongst the best in Europe."—*Church Times* (London).

"The descriptions of the buildings selected are precise and critical, and with the many illustrations with which the quarto volume is illustrated, give the reader an excellent idea of the most renowned specimens of Church architecture."—*Public Opinion.*

PUBLISHED BY

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

at the same time strength, simplicity, and *beauty.*

This has been the fault of our service. It has been dismal, wailing, melancholy, rather than a joyful uplifting in all its attitudes. Do you wonder that the worldlings are not attracted to the service? Do you expect people who are accustomed to the best in art and music to be content with a service bare, bald, and barren, and not attractive in itself?

"Another point is that the migration is now from new sources, and the hope of the churches rests in drawing those people to ourselves. But they all, Hollanders, Italians, Germans, etc., have been used to a liturgical service. We make a great mistake in supposing that we can get those people by offering them a less attractive service than that to which they have been accustomed."

It might be stated on the other hand that some of our own churches, in which the service is finely rendered by highly trained choirs, are more than half empty. That this is true cannot be gainsaid. But it proves the exception and not the rule. Other things being equal, an artistic cathedral service, sung by a skilled choir, will invariably prove a very distinct attraction. That this of itself can counteract other defects, such as inordinately protracted and tedious services, long sermons, and the like, is contrary to common sense.

The crying need of the time is shorter services, with short sermons, and good music. Why clergymen do not test the value of this combination more often than they do is a mystery. In these days when religious works, sermons, and manuals of devotion are printed and distributed by the million, people are more hindered than helped by preaching beyond the fifteen minute limit set by that wise and holy man, St. Francis of Sales.

Although the Book of Common Prayer now provides for shortened services, this provision is often ignored, and Morning Prayer, Litany, Sermon, and the Communion Office are all lengthened out into one expanded service. We know of congregations that are called upon to endure, every Sunday, services of from two to three hours *in average length!* These unfortunates should compare their lot with that of the "Divines" at Westminster, who used to spend from nine to five in the following manner:

"After Dr. Twisse had begun with a prayer, Mr. Marshall prayed large, two hours. After, Mr. Arrowsmith preached an hour; then a psalm; thereafter Mr. Vines prayed nearly two hours, and Mr. Palmer preached an hour; Mr. Ceamen prayed near two hours; then a psalm; after Mr. Henderson preached large, and Dr. Twisse closed with prayer."

Praying "large" has gone out somewhat, but preaching large has not; and until it does, the statistics we have referred to will become more and more alarming, and congregations will be found more and more "at large," music or no music.

The Magazines

The *Nineteenth Century* for January has two leading articles on The Education Act, the first by D. C. Lathbury, editor of *The Pilot,* and the second by the Rev. Dr. J. Guinness Rogers, an eminent Non-conformist preacher. From both articles we gather that the Act has accomplished a revolution in the relation of the clergy of the Established to the schools, as it practically subjects the vicar of the parish to the lay power and destroys his independence as the teacher of religion in his school. How long the clergy of the Church will endure this remains to be seen. It looks as if in grasping for larger State aid for their schools they had lost what is far more important, their control of the schools themselves. "English and Russian Politics in the East," by Ali Haydar Midhat, is an anti-Russian treatment of the subject from the point of view of the Young Turkish party. A very interesting article is "The Abyssinian Question and Its History," by George F. H. Berkeley. Mr. J. W. Cross writes on "The Financial Future," and shows that there are some very dangerous elements in the situation. "Another View of Jane Austen's Novels," by Miss Annie Gladstone, is an appreciation of that author's work. "The Search-light: A Play in one Act," by Mrs. W. K. Clifford, is full of movement, but rather gruesome.

The *Westminster Review* for January is a very good number indeed. "The Skeleton at the Feast," by W. J. Corbett, M.R.I.A., deals with the enormous increase of insanity in the United Kingdom. Karl Blind has a short and pithy article on the "The Germans in the United States." "How Shall Labor and Capital be Reconciled?" by Charles Frederick Adams, is not very convincing. "A Country Without Strikes," by Alice Adams, is a notice of Mr. H. D. Lloyd's recent book on compulsory arbitration in New Zealand. "The Friends of Montaigne," by L. E. Tiddeman, is well written and contains considerable information . "The Situation in Ireland," by J. J. Nevin, contains more evidence, if more were needed, of the miserable condition of the unhappy people of that Island, and the failure to remedy it. "The Pantiles, and the Art of Idling," by Horace Seal, takes us to the old watering place, Tunbridge Wells, in which we stroll very pleasantly with the writer, and recall its former glories. "Religion and Morality," by Alex. Mackendrick, is very unsatisfactory, considering all that can be said on that subject. William J. D. Croke has a brief notice of "The New Botticelli," found during the summer in a castle near Piacenza.

We are living out these lives of ours too much apart from God. We toil on dismally, as if the making or the marring of our destinies rested wholly with ourselves. It is not so. We are not the lonely, orphaned creatures we let ourselves suppose ourselves to be. The earth, rolling on its way through space, does not go unattended. The Maker and Controller of it is with it and around it and upon it. He knows us infinitely more thoroughly than we know ourselves. He loves us better than we have ever dared to believe could be possible.—*William R. Huntington.*

Ferry's Seeds
Seeds the Kind that Leads
cost more—yield more.
sold by all dealers.
1903 Seed Annual
postpaid free to all applicants.
D. M. Ferry & Co., Detroit, Mich.

TARRANT'S SELTZER APERIENT
Prepared for New York Physicians in 1844.
A Bilious Habit
is readily overcome by use of Tarrant's Seltzer Aperient.
At druggists, 50c. & $1, or by mail from
THE TARRANT CO., New York

ONE CENT invested in a postal card, addressed to us, will show you "How to eat your cake and keep it, too." Did you ever hear of a real estate mortgage secured also by
Deposit of the Gold Coin?
The highest development of the real estate mortgage is found in Our Sinking Fund. Full facts and highest references sent on application to
PERKINS & CO., LAWRENCE, KAN.

31 YEARS Our Customers Have Tested
Iowa Farm Mortgages without a Loss.
List issued Monthly. Will mail to any address.
ELLSWORTH & JONES,
Home Office established 1871. Iowa Falls, Ia.
523 Chamber of Commerce Bldg., Chicago.
501 John Hancock Bldg, Boston.

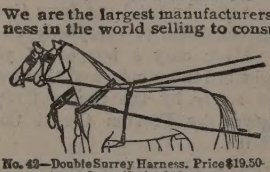
The PENNOYER
The high grade Northern Winter Health Resort. Luxurious baths; skilled medical attendance if desired. One hour from Chicago. Book free. Write
N. A. PENNOYER, M. D., Manager, Kenosha, Wis.
(Chicago Office, 70 State St. Tel. Central 509.)
Reference: The Young Churchmen Co.

Alma's Famous Springs at Alma, Mich. will bring back health to tired, sick bodies and nerves. Write The Alma Springs Sanitarium, Alma, Michigan, for 64-page brochure

FOR CHOICEST NEW FLOWERS,
Vegetables and Fruits (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to JOHN LEWIS CHILDS, Floral Park, New York.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1 00 at Druggists.

BROWN'S BRONCHIAL TROCHES
Neglect of a Cough or Sore Throat may result in an Incurable Throat Trouble or Consumption. For relief use BROWN'S BRONCHIAL TROCHES. Nothing excels this simple remedy. Sold only in boxes.

30 YEARS SELLING DIRECT
We are the largest manufacturers of vehicles and harness in the world selling to consumers exclusively.

WE HAVE NO AGENTS but ship anywhere for examination, guaranteeing safe delivery. You are out nothing if not satisfied We make 195 styles of vehicles and 65 styles of harness.
Visitors are always welcome at our factory.

No. 42—Double Surrey Harness. Price $19.50. As good as sells for $10 more.
No. 331—Surrey. Price $68. As good as sells for $40 more.
Large Catalogue FREE—Send for it.
ELKHART CARRIAGE & HARNESS MFG. CO., Elkhart, Ind.

It was Before the day of . . . . SAPOLIO They used to say "Woman's work is never done."